The Relief Society Magazine

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EMBARKATION OF THE PILGRIMS.

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Vol. 30 No. 11

LESSONS FOR FEBRUARY.

November 1943

MRS HUBERTA B ROBISON
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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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WHEREVER PINE TREES GROW

Martha Lu Tucker

Wherever pine trees grow
I feel at home.

Wherever pine cones fall
And needles pad a path
Beside a small, determined stream
That's dashed from heights
Upon rough rocks
To draw its spray-bent body to itself
And make its way among the boulders
That obstruct its bed,
Yet murmurs as it goes—
Wherever hoarse crows call
And song birds sing
Beneath the lazy, drifting clouds,
Where flowers add their perfume
To the snow-cooled breeze—

Wherever pine trees grow
I feel at home.

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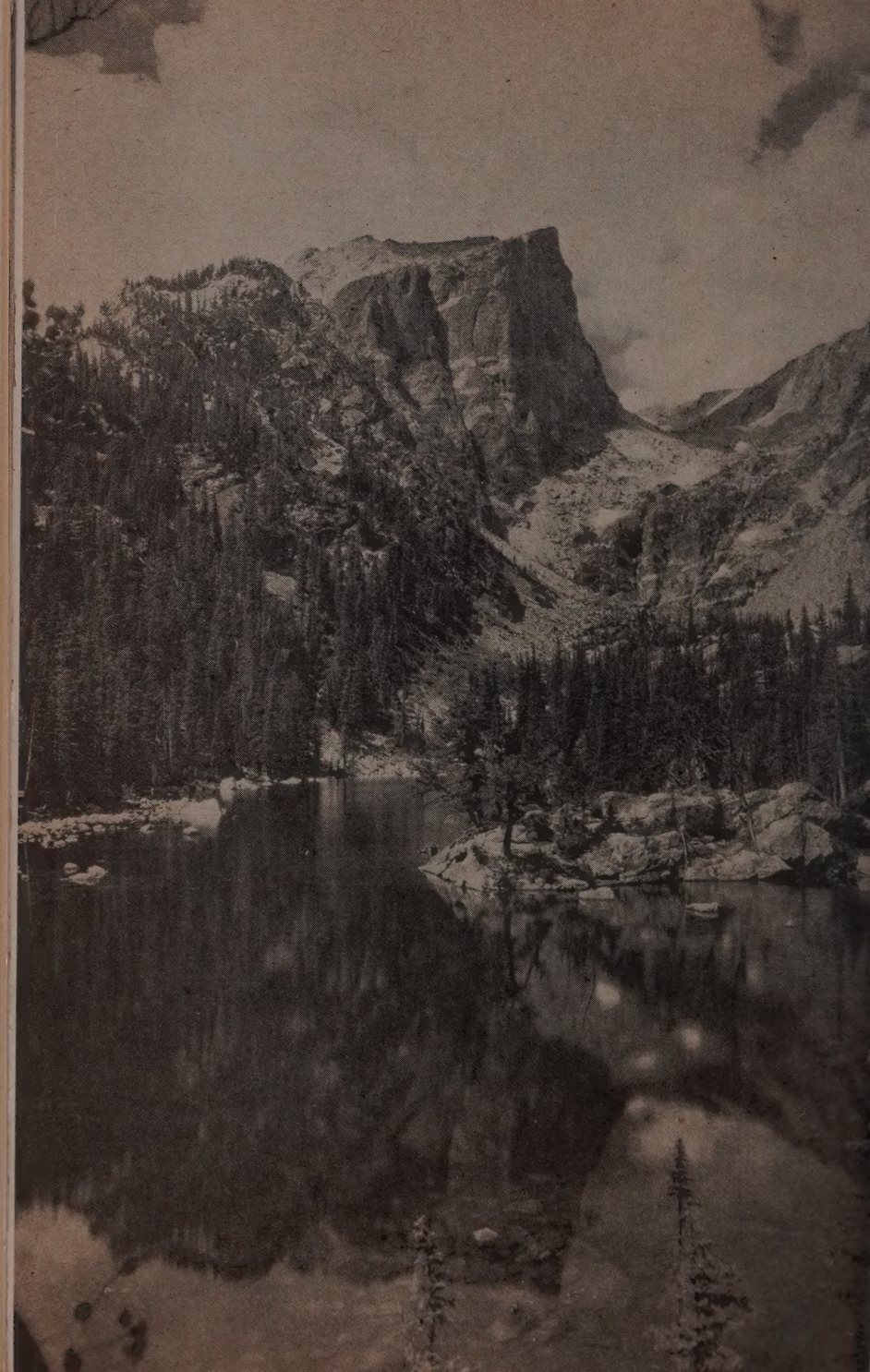


RELIEF SOCIETY

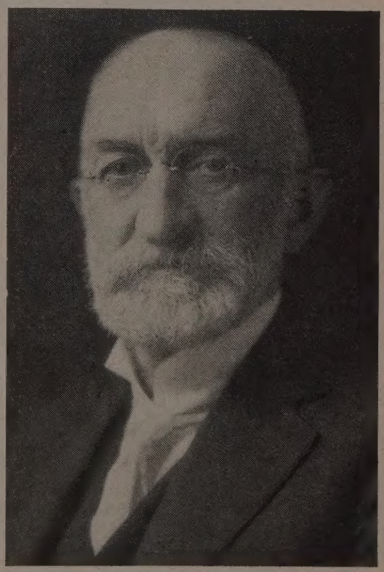
OL. 30, NO. 11 **MAGAZINE** NOVEMBER 1943

President Heber J. Grant Reaches Another Milestone

President Amy Brown Lyman

THE General Board of Relief Society, in behalf of the 115,000 members of the organization, extends greetings and good wishes to our beloved and revered president, Heber J. Grant, on his 87th birthday, on November 22.

We love and honor President Grant not only for his many accomplishments and successful life and for his great service to his Church and to humanity in general, but we love and honor him also for the excellence of his personal character, for his faith in God and for his devotion to the Gospel of the Master, for his wise and forceful teachings and for his splendid example. Here is a man who practices what he preaches and preaches what he practices.



PRESIDENT HEBER J. GRANT

One of the distinguishing characteristics of his personal life which especially appeals to women and which we desire especially to mention, has been his devotion to his mother during her lifetime and to her memory since her passing. He has been outstanding in this respect in an age when ingratitude of children to parents is sometimes encountered.

The only child of his mother and left fatherless when but nine days old, little Heber Grant early manifested a devotion to her which is rare in young children and which is sometimes absent in grownup children. This appreciation of his mother and her ability, and the understanding of her problems and her responsibilities and of her confidence in him, encouraged him in his determination, even when young, to try to take the place of his father in looking after and providing for her. He always remembers with pride her refusal to have the bishop of the ward reshingle her house for her. She was able by the work of her own hand, she said, to have the leaks in the roof patched up, which repair work would last until her own son could build a new house for her.

THIS appreciation and understanding of her motherly virtues has no doubt also influenced his attitude toward the women of his own family and the women of the Church and their work, which has always been one of appreciation and chivalry. Indeed he has ever been a champion in the interest of mothers and of women in general.

For the beautiful life they lived together, this widow and son, President Grant gives all praise to his mother. His tributes to her are convincing, beautiful, and touching. But whatever his training, this loved son was by nature kind, tender, and obedient, and he was blessed of the Lord with those qualities which have made him the great and good man that he is.

Two people rarely live a life together so full of mutual harmony, respect, and pure love for each other as did that pioneer widow, that devoted Latter-day Saint, Rachel Ridgway Grant, and her pure-hearted, unselfish, charitable, and now distinguished son, President Heber J. Grant. She loved him with the greatest devotion and admiration. But her love and devotion to him did not exceed in the slightest degree his devotion, admiration, and love for her.

Eloquent as President Grant is when preaching the Gospel that he loves as much as he loves his own life, yet he is not more eloquent then, nor when speaking upon any other subject, than when referring to the goodness, the gentleness, the faith, devotion, and self-sacrifice for the Gospel of his good and saintly mother. Hers was truly an angelic nature. But great and good as was her nature, it did not exceed the goodness, the kindness, the tenderness, the charity, the efficiency, and the understanding of her distinguished son.

FOLLOWING are some very interesting excerpts from letters to President Grant written by his mother while he was in Japan and Europe:

October 12, 1901

I am much happier that you are where you are and where the Lord wishes you to be than in going in debt and trying to get rich. My motto is, "Seek first the Kingdom of God, and all things will be added" that will be for our good.

I fully appreciate the love and gratitude you feel in regard to my teaching I gave you. I often live my life over in thinking how happy I was when we used to sit and sing and talk and measure tape. There would not be so many bad boys and girls if mothers would think more and teach

their children the Gospel than thinking so much about their dress. I love to see children look nice and make home pleasant. I always enjoyed your bringing the boys home more than having you go away.

October 19, 1901

I am pleased you are studying the scriptures. I used to talk to you and wish you to read them and get ready for a mission. I feel the experience you have had will do you good and you will find more joy and comfort in laboring to bring people to a knowledge of the true and living God than all of the riches this world could afford.

November 17, 1904

Well, my dear boy, you will soon be forty years of age. You used to say that you thought you would not live to be older than your father was. I am truly thankful you have lived so long and wish you very many years yet and filled with usefulness. I feel I have been blessed above many mothers, to have so good a son, and live to see my wishes and prayers granted that you might live to be a faithful worker in the Kingdom of God. I felt the great responsibility resting upon me as you had no father, for the way I brought you up.

November 22, 1906

I intended to write you a letter for your birthday to arrive on that day, but the time passes so fast, I thought I would write on the birthday. You have been in my mind and I have been with you in spirit, if not in person.

I have been thinking of you all the day and how much we all have to be thankful for as a family and as a people. If we were all as united as we should be and lived our religion, enjoying the spirit of the Gospel the adversary would not have the power he has. I appreciate all the love and your wish to do all you can to make my last days happy. I wish all mothers had as good a son as I have.

ALTARS OF LIFE

Courtney E. Cottam

Each life erects an altar for its soul,
And kneels to worship as the spirit needs,
Its psalm a call of triumph or despair,
Faith-born, knowing that God always heeds.

In supplication, then, I humbly bow,
Asking for faith to meet this hour's doubt,
For courage to withstand the torrent's might,
Unbended by the raging winds without.

Prayer's answer is unveiled within the heart;
True courage lies in humble things done right;
Each day, then, let us walk our way in faith
That God will lead us into glorious light.

The University of the Home

Elder Joseph L. Wirthlin

Member of the Presiding Bishopric

DEEPLY carved in solid stone over the portals of one of Washington, D.C.'s great buildings, the following deeply significant statement is found: "The seed of the past is the harvest of the future." A short sentence, but pregnant with much food for serious thinking.

The seeds being sown today are of a great variety—some good, others pernicious and noxious. All good husbandmen become familiar with the harmful as well as the good seeds, being able thereby to identify them and root them up before a rich and abundant harvest is ruined.

Many of the noxious seeds are being sown about us daily and are so prevalent they are becoming very common to us: Seeds of indebtedness of such proportions in national, state, and local governments by which the shackles of bondage will be securely clasped on unborn generations the moment mortality becomes their heritage. Seeds which promulgate the false and insidious doctrine that Jesus Christ was not the Only Begotten in the flesh and the Savior of mankind but may have been a great teacher or prophet, which doctrine has led the races of man away from the true and lasting plan of peace and into the shambles of battle. Seeds which enslave the body to the use of powerful destructive drugs, namely nicotine and alcohol (A drugged nation has but one destiny—decay and oblivion). Seeds of disrespect for Constitutional Government, which lead to dictatorship and loss of representative government. Seeds of the corrupt philosophy that men have a right to expect a living from the world without any mental or physical effort upon their part, producing a generation of parasites, willing and anxious to devour the bread of the worker.

These seeds largely determine what the future harvest will be and the question arises, who will reap the harvest and where are these reapers? The reapers of tomorrow's harvest are in your home and mine. They are the boys and the girls of today. And now another word appears—the word *home*. What is its meaning? Webster defines it as a dwelling place, the house in which one lives with his family. The home is all of this and more. It is the first unit of government and church organization. It is the greatest institution of learning in the world. So aptly said by George Herbert, "The first university is the University of the Home. Here the hours of recitation are the morning, the noon, and the night. Here we find the round table of infancy and parenthood. Here are discussed the problems of the present and the possibilities of the coming years. Here sit the scholars of youth and maidenhood. Here are enthroned two great chairs endowed by destiny and sustained by human affection, fatherhood and motherhood. The greatest university in the

world is the home." Over the portals of every university of the home, the words of the ancient writer of Proverbs might well be inscribed: "Train up a child in the way he should go: and when he is old, he will not depart from it." The home is a great place of preparation for the men and women of tomorrow, the future reapers of a harvest of complexities, problems and issues which will demand the highest in morals, character, mentality, and physical strength. The head of this institution in every real Latter-day Saint home is a servant of God, holding the Melchizedek Priesthood, which entitles him to receive from on high divine direction for the good and benefit of those who reside within his household.

The faculty of the University of the Home is comprised of two individuals—father, the head, and mother. Students enrolling will be sent from on high, entrusted by their Heavenly Parents for their education and training in mortality to this faculty. The responsibility thus placed upon the faculty of the University of the Home is most sacred, as the Heavenly Parents of these students desire that they will be so educated and trained that some day they may again return to their heavenly home.

THE faculty of the University of the Home should provide a curriculum comprised of those courses which will achieve the finest and highest in the training of the heart, the head, and the hands of these students.

In training the heart, it is to be fully understood that this most important organ first vitalizes the body, keeps it alive. It is the seat of all emotions and the greatest emotion to be cultivated and stimulated is that of love. The first and great commandment is to love God, the Eternal Father, with all of one's heart and soul and mind; and the second one is likened unto it, to love one's neighbor as one's self. The first lesson in the training of the heart is in the form of an introduction to the Lord through the channel of prayer. All students of the University of the Home, regardless of age, should surround the family altar of prayer both morning and night, thus teaching them the necessity of constant communication with God, their Eternal Father, which communication and supplication will inculcate into their hearts faith in, respect for, and love for the Lord and His Son Jesus Christ.

With the gift of faith bestowed from on high comes a desire to obey the commandments of God, and over the years of childhood and adolescence there comes understanding of the Lord's purposes. From a composite of faith, obedience, and understanding comes the greatest of the Lord's blessings, namely, a testimony or divine revelation through the power and the gift of the Holy Ghost that God lives, that His Son Jesus Christ is the Redeemer of the world, and that Joseph Smith was an instrument in the hands of God whereby the Gospel was restored and the Church again established upon the earth.

Love for one's neighbor is a lesson of paramount importance. Love is a great motivating, stimulating passion, which creates a desire to render service, and this lesson can

best be exemplified in rendering service in the home, first on the part of each family member, one to another, and second to one's neighbors, which service is best exemplified through the medium of the Church in the fast offering and tithing principles, in the Welfare Program, and in preaching the Gospel to the nations of the earth.

Another great and important love is that for country, its fundamental law the Constitution, and all of its fine traditions. The faculty of the University of the Home will be most remiss in its teaching if it fails to call students to a consideration of the Constitution of the United States. Students should come to know and fully realize that the Constitution made possible the establishment of a great republican form of Government, under whose protection the Church of the Lord Jesus Christ could be restored again upon the earth, that according to the word of the Lord to His prophet, He suffered it, the Constitution, to be established and to be maintained for the rights and protection of all flesh, according to just and holy principles (Doc. & Cov. Sec. 101:77), and that the Lord's prophets from the day of Joseph Smith until the present time have looked upon it as a divine document, so divine that it is literally a part of the religion of every devout and faithful Latter-day Saint. Students should be impressed with the necessity of guarding this sacred document to the end that rather than give up any of its guarantees for freedom of worship, freedom of speech, the right to own property, and rather than remove from it those elements which have built up our great nation on the principle of personal initiative and free enterprise, they should defend it to the last drop of blood. It should be made clear to them that this great land is a choice land above all other lands and is not to be plagued by a king or a dictator, that under the Constitution of the United States more benefits have been created for more people than in any other nation in all the world.

In the matter of training the mind, the University of the Home has a definite obligation, while it is generally recognized the training of the mind is highly technical and is generally left to other institutions of learning. Students of the home should be taught to distinguish between that which is true and false, between the insidious doctrine of man and the doctrine of the Lord—the doctrine of man having as its objective the disruption of faith in God and His purposes. Students in the University of the Home entering other institutions should have so ingrained in their hearts and minds an understanding of the Gospel of Jesus Christ that the doctrines and teachings of men will be as chaff. In other words, students of the University of the Home should understand as the Prophet Joseph Smith declared, "The glory of God is intelligence"; and the glory of God *is* intelligence when pure knowledge is used in righteous endeavor and in building up the Kingdom of God.

The curriculum of the University of the Home should provide an intense training of the hands. This training begins in childhood. First, the child should be taught to remember that his clothing, his food, his

home, and all of his materialistic blessings are the result of someone else's labor. Therefore, he should appreciate what it costs in labor to secure the necessities of life. Boys and girls should be given simple tasks to perform in and about the home, teaching them the great fundamental of efficiency. Efficiency is the most important fundamental to success in any endeavor. Girls should be taught all of those tasks which will go to make them efficient, capable home managers. Boys who reside on farms should be taught in the matters of plowing, irrigation, feeding, and handling of livestock and to do these so efficiently that the best results may be realized. With this fundamental training given in the home, efficiency will become a very part of the lives of these men and women of tomorrow and their efforts will be crowned with success. Students of the University of the Home should be taught that the darkest hour in any man or woman's life is when he sits down to plan to get something without working for it. Brigham Young's axiom on indolence indicates that laziness travels slowly and is soon overtaken by poverty. Moreover, each child should be taught to sustain himself rather than anticipate sustenance from any governmental agency, for after all the Government is a perpetual consumer, a consumer of the people's taxes; and because of the fact that the people sustain the Government out of their resources, in no instance should the Government support the people. Whenever a child or an individual thinks he can be dependent upon society, then he becomes an enemy of society.

The University of the Home library should be supplied with the finest of books. First the books of the Lord: the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price should be available, in addition to many more volumes written by inspired men. Surveys indicate that youth reads innumerable trashy periodicals dealing with crime and sex problems. The reading of such material can be obviated by home guidance in the proper selection of reading material. The brain is a vast storehouse of thoughts and knowledge. Thought and knowledge become the parents of deeds, either for good or evil—first the thought and then the deed. Thoughts are but deeds in the embryo.

Student-body activities in the University of the Home should be so broad as to include all activity which should give expression to the highest ideals, whether in the dance, games, athletics, drama, music, etc. After all, the recreational activities in the University of the Home should be the measure, the index by which the world will judge Latter-day Saint homes. Recreation and pleasure satisfy the desires of the heart. The kind of music listened to, the books that are read, the dramas that are enjoyed, the people associated with —these are the best index to ideals and culture.

The faculty of the University of the Home should impressively teach God's law of health by setting the proper example, abstaining from those things which are not good for the body. A coffee-pot or a teapot on the back of the stove is an invitation to any young man or any young

woman to partake of intoxicating beverages or tobacco. Students of the University of the Home should be taught that the first requisites for success are a strong, clean mind and body. More than that, the Lord's spirit will tabernacle itself in clean bodies, revealing, as the Lord promised, great treasures of knowledge, even hidden treasures.

The senior year of the University of the Home should be given over largely to the greatest lesson, namely, the lesson of life, the effectiveness of its teaching being evidenced by obeying the first great commandment of multiplying and replenishing the earth. Young men and young women ought to be taught that life has but two purposes: first, a manifestation of love for God and rendering obedience to His commandments; and second, through such obedience affording an opportunity to many of the unborn spirits the privilege of coming into this school of mortality and taking upon themselves bodies of flesh and bone. The lesson of life should be taught so clearly that students will fully comprehend that the achievement of the objectives of life are wholly contingent upon chasteness and lives that are wholly compatible with the Gospel, which should entitle any young man or woman to make claim on the bishop for a temple recommend to the Lord's house for the purpose of being united for time and eternity with one's life mate as a reward for a clean obedient life.

These lessons properly taught in the University of the Home will eliminate many embarrassing situations when young men and young women appear before the bishop requesting the privilege of going into the Lord's house, and are placed upon probation for a period because of a lack of knowledge of the requirements and not living the proper kind of a life.

THE inevitable day of graduation will come and the theme of the commencement exercises should be that which is found in the words of Jehovah to Joshua when Joshua stood on the heights of the promised land with the hordes of the children of Israel at his back. Then the voice of Jehovah said, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest" (Joshua 1:9). Graduates of the University of the Home will stand upon the heights of their promised land and they, too, should be strong and of good courage, know no fear, nor should they be dismayed, for God their Heavenly Father will be with them insofar as they live the Gospel of the Lord Jesus Christ. Moreover He will qualify them to reap the uncertain harvest of the future. Their destiny is one of leadership and the Lord will qualify them for that leadership.

One more word of advice to graduates, try to understand fully the fifth commandment given to Moses on Sinai, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Honor them during their declining years, never forget that father and mother who nurtured you in your childhood, fully sustaining you throughout young manhood and young womanhood, and that God will hold to

(Continued on page 694)

They Were Called Pilgrims

Vesta Crawford

TO many of us Thanksgiving means a feast, a time of rejoicing for the fruits of the land. This year, particularly, Thanksgiving should mean a spiritual feast as well, a reckoning with that "plenty" which is not dependent upon the harvesting of fields.

We have thought of the first Thanksgiving as the celebration in 1621 when the Pilgrims prepared a feast in the wilderness. That day was associated with reaping, the gathering of crops, the storage of food for winter. It was a day of appreciation for the good things of the earth. Yet there was a deeper meaning, a memory of a previous year when there was no material thing to harvest.

The very first Thanksgiving Day was not a festival it was not an autumn holiday. In December, 1620, when the Pilgrims first set foot on the shore of the New World, deep winter lay upon the land and the forest looked dark and foreboding. There was a storm at sea and a strong wind shook the stubble of Indian corn that leaned up against the hills.

We might try to voice the thoughts and feelings of these wanderers who faced the winter in an alien land. The words of the English poet, Felicia Hemans, have caught the spirit of that time and place and have given us a picture that can never be forgotten:

The breaking waves dashed high
On a stern and rock-bound coast
And the woods against a stormy sky
Their giant branches tossed. . . .

And the heavy night hung dark
The hills and water o'er
When a band of exiles moored their bark
On the wild New England shore. . . .

The pioneer, the pilgrim, has always been faced with loneliness and hardship. We can realize this because our direct ancestors, too, made sacrifices for religious freedom and for the opportunity to develop their own social ideals. There is a striking parallel that links the story of the Pilgrims with the pioneer history of our own people.

There is much more to the word *pilgrim* than we may have realized. The direct source of the name comes from the Bible. In that Epistle wherein Paul, the Apostle, speaks to the Hebrews, it is written in the eleventh chapter: "By faith he (Abraham) sojourned in the land of promise, as in a strange country. . . . For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength. . . . These all died in faith . . . and confessed that they were *strangers and pilgrims* on the earth . . . they desire a better country."

The New England Pilgrims, also, followed the pattern explained in the Bible, for "They sojourned in the land of promise." They set about to build homes in the wilderness "westward." There, on the edge of an unknown land, they were thankful for simple things, for the

earth and the streams of water, for the trees and for the light of the evening fires.

THERE is a true and graphic account of this first Thanksgiving Day written by a man who was there, Governor William Bradford. Even in the midst of the exacting demands of pioneer life, the great governor could not forget his heritage and the heritage of his people. He remembered the departure from Leyden in the land of Holland: "So they left ye goodly and pleasante citie, which had been their resting place for near twelve years, but they knew that they were Pilgrims and looked not much on those things but lifted up their eyes to ye heavens their dearest countrie and quieted their spirits."

The long journey across the stormy Atlantic was a brave pilgrimage to a land the wanderers had never seen. Today when distance is a small thing, we cannot fully appreciate the loneliness of that one small ship adrift so far from home. It is difficult, even, for us to realize the loneliness of a covered wagon on the western prairies. Perhaps we have gone too far away from a time when thankfulness was an everyday rejoicing of the spirit.

Governor Bradford called the Mayflower "ye dauntless ship," and he writes in detail of the arrival in the dark days of early winter. He voices relief that the sea was conquered and an abiding place had been found at last: "Being thus arrived in good harbor and brought safe to land, they fell upon their knees and blessed ye God of heaven, who had brought them over ye vast and furious ocean, and delivered them from all ye perils and miseries thereof, again to set their feet on ye firm and stable earth, their proper elemente."

The Pilgrims, like all pioneers, could not forget what they had left behind. The brightness and the hope of the future were not strong enough to dull the memory of home. Even on their first Thanksgiving Day, they remembered Southampton where the Mayflower came to gather up the Holland Pilgrims; they remembered Plymouth, in England, where they had looked their last upon their native land.

Realizing this, Bradford expressed the solitude they felt in that small strip of land between the forest and the sea: "They had no friends to wellcome them, nor inns to entertain or refresh their weatherbeaten bodies, nor houses or much less towns to repair to, to seek for succoure." There was ice on the streams. There was no green plant nor red flower, no blade of grass nor grain. The earth was an etching of gray and brown tree trunks and white hill slopes.

"And for ye season it was winter, and ye know ye winters of ye countrie, know them to be sharp and violent, and subject to cruelle and fierce storms, dangerous to travel to known places, and more to search an unknown coast. Besides what could they see but a hideous and desolate wilderness, full of willd beasts and willd men, and what multitudes there might be of them they knew not. . . . For summer being done all things stand upon them with a weatherbeaten face, and ye whole countrie, full of woods and thickets, represented a willd and savage hiew."

SUCH was the New England shore on that day when the cornerstone of a nation was laid in the strength of religious freedom. There was much to be thankful for, an appreciation and a memory that should extend to us every day and every year.

Governor Bradford earnestly expresses a universal thought: "Our fathers came over this great ocean, and were ready to perish in the wilderness; but they cried unto ye Lord, and he heard their voice. . . . Let them therefore praise ye Lord because he is good and his mercies endure forever."

It is recorded that on the first Thanksgiving Day there was singing. Again, the words of Felicia Hemans tell in rhythmic measures the story that Bradford wrote in simple prose:

Amidst the storm they sang
And the stars heard, and the sea,
And the sounding aisles of the dim woods rang
To the anthem of the free. . . .

Is there not a parallel in this with the singing of the western pioneers of a later day? With their wagons circled around them, they, too, sang their pilgrim songs in the wilderness:

Come, come, ye saints, no toil nor labor fear . . . .

AUTUMN SUNSET

Grace Zenor Pratt

From the steep summit of the winding roadway
I look again at Juarez far below,
Serenely guarded by her sheltering mountains—
Gilded and glorified by sunset's mellow glow;
The red, the gold, the flame of scarlet maples . . . .
Autumn has glorified the fertile valley there—
Green distant fields and there a singing streamlet,
While peace lies over all like solemn prayer.
The brooding hills are mauve and blue like sapphire,
That ring about the valley's jeweled worth;
I sometimes feel when looking down on Juarez—
There is no lovelier place on all this earth.

Moral and Religious Integrity

Elder Milton Bennion

General Superintendent of the Deseret Sunday School Union

JUSTICE, kindness, and integrity, these Jesus called the weightier matters of the law. They are fundamental virtues in both civic and religious life.

The Latter-day Saints in pioneer days acquired wide reputation for business integrity. To be identified with the Church was better security than stocks and bonds. Some current bankers' codes of ethics state that a borrower's character is more important than his collateral security. Probably most business men would agree to this in principle, if not in practice. We may well ask ourselves, is membership in the Church now a guarantee of business integrity? Unfortunately, it is not always so; even court records reveal some damaging evidence. The craze to get rich quick and by easy rather than by earned methods is largely responsible for this slump from industry and honesty.

The desire to excel in making a show of luxury and fashion is also an important cause of dishonest practices leading to misappropriation of institutional and public funds or to inexcusable bankruptcy.

"Plain living and high thinking" supported by industry, physical or mental or both, is the most certain method of forestalling these departures from the standard of integrity properly expected of all Latter-day Saints.

This, however, is only one phase of integrity. Other phases are of no less importance. Integrity applies also to fulfillment of all one's moral and religious obligations, living up to one's professions. A Latter-day Saint presumably has accepted the Restored Gospel with all its standards of individual and social living. There are those who pride themselves on strict conformity to outward observance of some of these standards, involving practices that may be seen of men, or shown on the Church records, and assume by this that they are thorough Latter-day Saints. How do they stand on the first and second great commadnments? They may think they stand very well on the first, but what conception have they of the spiritual qualities of God? Do they give any thought to this question? If so, is He conceived in terms of their own human weaknesses, as do many primitive peoples, or do they attribute to Him the highest virtues of which man can conceive and much beyond? Does their professed love of God include love of these virtues, and sincere effort to realize them in their own lives?

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Unless love of God results in striving to realize this ideal, it is but a pretense and a very wide departure from the principle of integrity. As professed religion it is in the same class as that manifested by some of the scribes and Pharisees so severely denounced by Jesus as hypocrites

and worse than ordinary sinners. The sin of hypocrisy is the antithesis of religion. Without sincerity profession of religion is a mockery, and worse than making no profession of religion at all.

What of the second great commandment? Do the Pharisees of our time really love their fellowmen as they love themselves, or do they seek first and foremost their own advantage with little concern for the welfare of their fellows? When confronted with the suffering of fellowmen do they seek in all sincerity and diligence to relieve this suffering, or do they wrap about them their cloak of assumed righteousness and "pass by on the other side" as did the priest and the Levite in the story of the good Samaritan?

In the history of religions it often happens that the initial enthusiasm under the leadership of a great prophet tends to slump, and the adherents of a religion forget the great ideals and purposes of their religion. They either ignore these ideals and set about enriching themselves and impoverishing other people, as did some of the rulers of ancient Israel and Judah, or they do as did the scribes and Pharisees, concentrate on outward observance of some of the details of the law, confusing means with ends, replacing spiritual attitudes and motives with mere outward conformity, and forgetting altogether the greater commandments upon which all others are founded.

Jesus said "... beware of the leaven of the Pharisees ..." We may well say to ourselves, "Beware lest we seek to rise by this same kind of leaven." There is danger that it may leaven the whole lump.

Let us maintain our religious integrity.

RADIO SERIES

Commencing Sunday, October 10, Elder Albert E. Bowen of the Council of the Twelve began a new series of radio talks entitled: "Constancy in a Changing World" over the Church Sunday Evening Hour—KSL, 9:15 p.m.

We think that this series will be of such general interest, and of such value to members of the Church, that Relief Society members are encouraged to listen wherever they are in a position to do so.

ON A MILKWEED SEED

Dott J. Sartori

The future floats safe in the autumn haze,
A stout brown oval on gossamer,
And there will be forage for other days
And lodging for rust-winged visitor.

Pioneer Life in Old Mexico

Florence Ivins Hyde

PIONEER life in Old Mexico is one of the unique stories of Mormon history—the story of a small group, loyal to their family ties, fleeing from persecution to a place of refuge. "Refugees," they were called. It is not the usual story of pioneers trekking across great distances of desert land with the fear of death from Indians added to their other hardships, but rather one of making new homes in a strange land. The story of the Mormon colonies in Mexico is the story of the building of communities under difficult circumstances.

The life of our family was typical of life in the colonies. I recall countless pleasures of those early days—I still feel the joy of long, hot afternoons spent by us children sitting on the limbs of trees eating juicy peaches, or under a grapevine quenching our thirst with the watery grapes; watching the birds carry sticks and strings to build their nests, or industrious ants carry tiny bits of food down into a hole in the ground for a winter store. I recall, too, the fun of eating parched corn, strips of dried venison which my father sizzled over the coals; and the unique experience of learning how to catch fleas so that we might be able to sleep.

All these childhood experiences were more interesting than the winters spent in school (at that time none too good), trying to learn Spanish. They were pleasures which we enjoyed as a matter of course, without understanding the sacrifices made by the original settlers to make even these few things possible. What to our parents was a tremendous sacrifice, was to us children only a new adventure.

Years before our immediate family was called as missionaries into Mexico, my grandfather, Erastus Snow, had been sent down from Utah to purchase land for the settlement of colonies by members of the Church. Soon after, in 1885, the first "refugees," seventy in number, had crossed over the border from Snowflake, Arizona.

These early pioneers suffered many of the hardships that accompany pioneer life. What they ate, they had to raise, and what they wore, they had to make. At first, they lived in tents, but as soon as possible they began to build permanent homes. In 1888, Erastus Snow had built for himself a two-story adobe house in Colonia Juarez at a cost of $1,400, "to encourage others to build good houses." It is certain that the adults in these colonies would have preferred to have remained in their homes in the United States. Many of them had already pioneered in southern Utah and Arizona; but rather than give up their family ties they undertook this strange new life.

TWELVE years after the first group went into Mexico, my father was called to preside over the Mexican Mission and to organize the Mexican Agricultural and Colon-

ization Company. He had already filled two missions to the interior of Mexico; but this time he was not to spend two years there, but he was told to take his family and prepare to make his home in Mexico. The sacrifice such a move entailed cannot be understood by one who has not experienced it. His future in the United States seemed to hold the greatest success for him. After receiving the call from the Presidency of the Church, he rode out to his ranch on the Kaibab mountain to talk it out, as was always his custom, with himself and his horse. The greatest sacrifice was not for himself but for his wife and children. To move them away from a state that offered them the advantages of education and culture, from their families and friends, to a land which had nothing to offer, required the greatest of courage. His diary tells of men who advised "I wouldn't go," but he and his wife decided there was nothing else for them to do.

The family was to travel by train to the border but all of our "belongings" had to be taken overland. My father took over the border two mules and sixty horses (among which were two thoroughbred mares, Pearl Livingstone and Minnehaha), and old Jimmy, a horse which had grown up with our family and was now too old to be of any service, but also too old to be left behind. A little later he brought over a setting of white Wyandotte eggs, the first hatching to come to the colony.

Our first impression of our new home came as we awoke in the morning in a hotel at the border and heard the clatter of horses' hoofs on the cobblestone street, the rattle of

ROAD INTO THE MOUNTAIN COLONIES

the milk wagons as they passed by, and the call of the Mexican boys, "Aqui viene la leche!" ("Here comes the milk.")

Here, at the border, we met the wagons which had come overland in which we were to make the remainder of the journey. That short trip of about 100 miles over the desert into Colonia Juarez can never be forgotten. We cooked our meals over a campfire and ate them sitting on blankets on the ground or on the wagon seats. At night our parents made beds on the ground under the stars, where we were lulled to sleep by the tinkle of the cowbells as the animals hobbled around to find feed. We were to experience many such nights during our life in Mexico, nights spent in the tops of the mountains where we heard the cry of a lone wolf, or in the narrow box canyons where the call of the hoot owl

echoed up and down the walls. Mexican skies are filled with twinkling stars and a moon which seems to shine brighter than in any other place in the world, and which gives one a feeling for the beauty that led the psalmist to sing, "When I . . . meditate on thee in the night watches."

Colonia Juarez, which was to be our home, was situated in a picturesque spot in the bend of the Piedres Verdes River. Here we occupied the house built years before by Grandfather Snow. By adding three rooms and a lean-to it made a comfortable home for our family of eleven until we built our new home, supplied with running water, a built-in sink, and other conveniences which seemed to us like the acme of luxury.

Seldom a week passed without our entertaining "company" of some sort. We boarded the school teacher from the North; we entertained Mexican officials who came on business; we "kept" the Church officials who came for conferences. All of these visitors made it necessary for us children to be continuously on our best behavior.

During those years our parents had to become accustomed to depending upon themselves. They nursed us through epidemics of measles and other childhood diseases without a doctor and with no medicine except home remedies. Many times it was necessary for mother to be left alone with a sick child, but before leaving, father always put his hands upon the sick child's head and prayed for him.

The members of the colonies also helped one another. If one mother had not enough food for her nursing baby, some other mother was found who would nurse the child and save its life. But occasionally, tragedies came, just as they are bound to come in any community. My father writes in his diary of a day when the corpses of two children and one man lay in the little town at the same time. All had died of what they called pneumonia.

Up to the time we went to Juarez, there had never been a doctor in any of the colonies. A midwife delivered the babies with the usual degree of success. In case of accidents and diseases, the people had to depend on themselves. It is a miracle that so many recovered; but as is always true when people are left to themselves, there were more prayers offered, and more administrations to the sick. All sorts of home remedies were used also, some of which probably did no good, but no harm either. In the spring, children were fed molasses and sulphur, with no knowledge of the valuable vitamin in molasses. For some troubles plasters of cooked onions were applied alternating with plasters of freshly killed chicken flesh. Many deaths, however, must have occurred due to lack of medical care and professional nursing.

At one time the town suffered from an epidemic of typhoid fever. My father made the trip to El Paso, Texas, to consult a physician. Following his instructions, my sister and I, for the twelve weeks we were sick, tasted nothing but boiled milk and an antiseptic called "acetezone," which we drank by the gallon. Our parents acted as our nurses, mother during the day and father at night. Once when my mother was suffering

THE IVINS HOME IN COLONIA JUAREZ

from lumbago, our neighbor came each day and bathed us. Later when the daughter-in-law of this same neighbor was stricken with typhoid, a child was born to her prematurely. There was no such thing as an incubator, but the child was saved by being wrapped in cotton and being fed with a spoon. Each day during this time of sickness, my mother carried to this neighbor two quarts of boiled milk. It was experiences such as these which cemented the people together in the strongest bonds of friendship. We were necessary to each other and no matter what our difficulties, something always brought us through.

ALL sorts of problems present themselves in a new community —titles to lands, taxes, duties on imports, and social problems such as schools and entertainments. Trips had to be made to Chihuahua to request the governor not to collect taxes from colonists who had not resided there ten years, and to have reduced other taxes which were unequally assessed and very burdensome. Water rights had to be settled; lands surveyed; arrangements had to be made in the different colonies for payment of pasturage by those who had no range land but had cattle grazing on colony land—all practical but difficult problems to adjust. Later, land had to be sought out for the establishment of other colonies, eight in all. There were six colonies settled in Chihuahua: Diaz, Dublan, and Juarez, with three located in the mountains, Chuichupa, Pacheco, and Garcia; and two colonies in Sonora: Oaxaca and Morelos. Large amounts of land ex-

PARTY OF GOVERNOR AHUMADA AT HOME OF PRESIDENT IVINS

Front row left to right: Member of Governor's party, Henry Eyring, Governor Ahumanda, President Ivins, the Jefe Politico of Casas Grandes. Second row: W. Derby Johnson, Four members of Governor's party, Helaman Pratt. Back row: Member of Governor's party, Orson P. Brown, Member of Governor's party, Antoine R. Ivins.

isted but very little water. The settling of all these problems required the men to be away from home and to travel in what we called a "buckboard," a vehicle none too comfortable. Most of these trips my father made alone. In his diary he speaks of one trip through "country wild and broken, sparsely settled, where the people look like a lot of rogues." Once as he camped at night, finding himself without matches, he put cotton from a camp quilt into his gun and fired it to start his campfire. According to my mother's record, father was at home only six months of the first two years in Mexico!

We were always controlled by the jefe politico at Casas Grandes, about five miles away. For some reason we were never permitted to establish a municipality at Juarez, which resulted in all civic problems being decided by the Priesthood. Before long it was decided to assess the people to build an irrigation canal. Men were hired to do the work at twenty-five cents per hour or fifty cents for a man with a team. Most families depended upon the well water for household purposes. Practically every family had its own garden and milked its own cows. A flour mill was built to grind the farmers' wheat, a molasses mill to take the syrup from the cane. We had two "yeast women" who would exchange homemade yeast for a cup of flour or half-a-cup of sugar. As a rule, however, each household was independent in itself.

In the early days, the flour was very dark and the bread was heavy. Sugar was unrefined, about the color of our maple sugar, made in "pelous," cone-shaped pieces about two feet high, just the shape of the crown of a Mexican sombrero. One job of us children was to pulverize this sugar by using father's pestle and mortar. Several years later, after my father had succeeded in having the duties reduced, we imported refined sugar and flour from "the States." All the cooking was done on a wood-burning stove, the fires of which were started with chips gathered from the wood-pile the night before by us children. Always on the back of the stove simmered a kettle of cracked wheat which made a perfect breakfast served with thick jersey cream and cream biscuits. For dinner, we had an abundance of crisp vegetables from our own garden, our own chickens or any meat that could be obtained at the time. Occasionally someone in the town killed a beef and we stood in line to get what we could. Wild meat could be obtained at any time of the year for there were no game laws, and always at Christmas time we had a wild turkey, if not killed by ourselves, then purchased from Mr. Stegal. I have no childhood recollection of tender, juicy beefsteaks, but plenty of tender venison. For supper at night, we had bread and milk, sometimes cornmeal mush, with plenty of fruit, molasses, and cheese. On our table was always a large pitcher of blue "separated" milk and a pitcher of thick yellow cream. We mixed our own milk according to the richness we desired. I long for those suppers again!

We made our own butter, more than we ate, and while it was plentiful mother "put it down" in five-gallon cans for the winter, when it was scarce. Butter to be "put down" must be worked over and over with a wooden ladle to separate all the milk, which would sour, from the fat, then stored in a cool underground cellar.

So far as I know, no fruit was ever preserved in glass jars, for in our town was a man who made tin cans. Our fresh fruit was preserved in quart cans and our preserves in five-gallon cans. These tin cans were made with a groove around the edge inside of which fitted a lid. To seal the can, melted resin was poured into the groove. When the can was opened, the resin, which was bitter, had to be chipped out with great care for if it got into the can the fruit would be bitter. We made our own candy from molasses and honey.

After supper in the winter, we all sat together around the fireplace while father read to us stories of adventure of Stanley in Africa, of a carrier pigeon in the Spanish-American war, or else, together we worked puzzles and riddles from the *Ladies' Home Journal*.

We had to supply our own entertainment. Adult groups presented *Othello*, *East Lynn*, the opera *Queen Esther*, and other pretentious plays. I remember well the terror that gripped our young hearts as Othello plunged the dagger into the heart of the beautiful Desdemona; and we were touched emotionally when Queen Esther sang with resignation, "I will go unto the king, and if I perish, I perish."

Our daytime entertainment was of

a most wholesome type—horseback riding, basketball, baseball, croquet, gathering wild walnuts, or hunting or fishing in the mountains where deer, turkeys, and other wild animals abounded. Once while driving through the mountains we saw a fox running away with a turkey, and on another occasion we drove through a forest with a fire burning on each side of the road while brightly colored parakeets chattered like monkeys as we passed along. The road into these extremely rough mountains was in places steep and of solid rock, and we always lightened the load for the horses by walking up the dugways.

Around Mound Valley could be woven the romance of an ancient city. It is supposed that each of the many mounds covers a ruin. Up one of the mountains is one large cave containing about eighty rooms which once served as a home, as is indicated by its ollas and broken pottery. It was in one of these rooms that we found, one day, on the hard plaster of the wall, the name, "Erastus Snow," in grandfather's own handwriting. Near here, too, where my father prospected for ore were found, he says in his diary, "sixteen rich veins of copper-bearing quartz, not feasible to mine because the country is almost inaccessible, even on horseback." Not far away is located what he named the "Seven Star Mine," "rich in silver ore, and caves of beautiful stalagmites and stalactites." All through these mountains are most beautiful flowers and ferns and in some places delicious mountain trout.

On these trips, we children, as we grew to manhood and womanhood, learned some of the most valuable lessons of our lives: a love of nature, an appreciation of the great outdoors, a knowledge of the bigness of the universe, proper treatment of animals as well as of each other. It was here, when we once saw five deer drinking in the stream near us, that father, himself a great hunter, said, "I could never shoot a deer if I could see its eyes." At another time when a guest we had taken with us began, on Sunday morning, to prepare his fishing tackle to go down to the stream, my father remarked casually, "My hook never catches anything on Sunday."

Our brothers spent much of their time in Mexico with their horses, the value of which can hardly be overestimated. Good manners in horses are just as important as good manners in men; both require long and constant training. An educated horse responds to the slightest move of its rider and struts and shows style according to his command. Nothing is more charming nor gives greater satisfaction than a well-trained horse, and unless it is his dog, a boy cannot have a finer friend.

One of the most urgent needs of the colonies was a better school. A one-room building with a basement served as schoolhouse, meetinghouse, theater, and dance hall. It was this great need that led the people to assess themselves 8 per cent of their incomes to build the Juarez Stake Academy, which soon became an accredited school, its courses being accepted by colleges of the United States. The construction of better buildings had been made possible by having the duty lifted from such articles as nails and glass.

JUAREZ ACADEMY, COLONIA JUAREZ, CHIHUAHUA, MEXICO

From the time the academy was built we had excellent teachers "from the States," who trained numerous local teachers. No one who grew up in the Mexican colonies can ever forget the lasting influence of those two great teachers, Guy C. Wilson and Ella Larsen.

Every six months my parents did their marketing in El Paso, Texas. To us it was the hub of the universe. Hats, shoes, cloth for dresses, and household articles were all purchased to last six months. Our dental work had to be done there also. Around my memories of El Paso always hovers the memory of the unwelcome dentist's chair.

Thunder storms and floods are among my most vivid recollections of Mexico. One can never forget the frightening claps of thunder nor the floods that came down the Piedres Verdes River. The rain there literally "comes down in sheets." During the rainy season, which lasts all summer, a shower must be expected every day; but once in a while an unusually large cloud appears. One watches it grow larger and larger until it bursts, appearing to fall in one great bucketful. Soon up this river one hears a roaring sound which grows louder and louder until it reaches the town. It comes down the river bed like a great wall, carrying before it uprooted trees, barns, sometimes animals, and always in the old days before we built a permanent bridge, the extension bridge which swung across the river. In those days, if the flood came in the daytime, everyone ran to the banks of the river and watched. It meant that until the river went down no one from our side could get to the store,

WRECKAGE FROM A FLOOD OF THE PIEDRES VERDES RIVER

nor to meetings, and the only way we could get messages to those on the other side was to stand on the bank and call through our cupped hands. When the flood came at night, it had for us children a more sinister aspect, as if some great monster were on the rampage, which would leave the shores strewn with wreckage as the water subsided.

ALL these experiences in a strange country had their price in money, toil, and even the length of life itself. I am certain our friends and relatives visiting the colonies felt sorry for us, as we sometimes did for ourselves, and saw little to compensate for such a life of exile. Destiny sometimes plays a remarkable part in the lives of people and as the years go by our experiences in Mexico become richer. In spite of the many advantages that we missed in our youth, we have felt the genuine happiness that only the simplicity of the outdoors can bring; we had the great advantage of growing up among people who were basically fine, people who found their great pleasure with friends, riding through the mountains, climbing the hills, and boating down the river in the bright moonlight.

The friends we made in that faraway country are the friends of our youth. We can always count on them. When they suffer, we suffer and are always ready with sympathy. With them, we saw this small Mormon town grow into a town of good homes, electric lights, telephones, with many other of the modern conveniences.

Sometimes we wonder where all the present confusion is leading us. We, as parents, have studied the sciences of psychology and sociology that we feel are so important today, but we still have before us the task of meeting our problems as well as our parents met theirs in early Mormon life. They were "artists in the art of life," which someone has said is, after all, the end of all education.

For Christmas This Year

Nellie O. Parker

Member of the Relief Society General Board

WE can bring a freshness of spirit to Christmas this year and a determination to make the best of the situation which the war has imposed upon us. The dearth of material things which we have been accustomed to use for our celebration, will challenge our resourcefulness. The metal which made trinkets and toys and baubles has long since gone to war, and restricted production of commodities and utilities, as well as a shortage of some types of food present other problems for us. But as a statesman recently reminded us, "A crisis can be made a time of opportunity if imagination and ingenuity are called into action."

First of all we can give the day the full spiritual significance for which it was instituted by Christian people. "God so loved the world, that He gave His only begotten Son, and the Son gave Himself, even His life that the children of earth would know the right pattern of living which would bring them joy and peace in this life and hope for the eternity which follows." Christmas is a commemoration of this day when His Son was born and it has been established by long custom on December 25 as the day on which we celebrate Christ's birth.

This year we can make it a day of gratitude and thanksgiving to God. We can radiate more love and kindness by being more thoughtful and unselfish and by extending good will not only to our friends but to others, especially to the needy and less fortunate. You remember Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus gave Himself unstintingly; we can give more of ourselves with our gifts and they will be greatly enriched, as "The gift without the giver is bare."

We should try to make our gifts and decorations out of the things we have, rather than try to buy from a market of scarcity and often inferior quality. We should take stock of our resources, salvage and repair decorations of former years. From trunks and closets we may search for material which can be used to make articles which will make very acceptable presents. To mention a few of the things which can be made from used material there are rugs—braided, crocheted, woven, or made of small pieces of cloth sewed in a design to a burlap or canvas back and outlined with thread. Old sweaters can be unraveled and made over into scarfs, mittens, caps, slippers, or afghans. Felt hats, the brighter the better, can be cut into pieces and appliqued on various things: for book markers; for children's Alpine sets—hats, belts, and purses; for corsages, etc. Men's trousers, especially those belonging to boys who have gone into the service, which will be too small for them when they return, can be made into attractive little pleated skirts or jumper dresses for little girls. The seams can be hidden under the pleats and when the ar-

ticles are cleaned and beautifully pressed they will make as fine gifts as any purchased at a store. Good looking little boy suits can also be made. The secret lies in copying good patterns, sewing the suits carefully, then pressing them well.

Adult coats can be made into smaller coats and some of them are very suitable for snowsuits. The best parts of an old bathrobe can be used in making a child's robe, especially if a little new material is used for collar and cuffs.

Sugar sacks make very attractive luncheon sets when bleached and edged with colored rickrack or coarse lace, with a simple motif outlined in a corner to match the edging. Ten-pound sacks make a nice size for a place mat. One end may be decorated with a band of bright material and a motif repeating the same color may be placed on the other end. The smaller five-pound bags can be used for the napkins. These same size bags will make attractive quilt blocks, especially if dainty flowered percale is appliqued on them in some pretty design.

Scrapbooks containing good continued magazine stories, collected and pasted neatly together with their illustrations will make welcome gifts for service men in shut-in places, such as on submarines or troop ships, or for convalescents in hospitals, etc. Collections of funny stories and riddles will also spread cheer and entertainment and will afford the maker plenty of opportunity for artistic expression in creating attractive covers for them.

For favors, pieces of hard different-colored candy, nuts, and raisins may be covered with bits of cellophane, twisting the ends to make a stem, and grouped together like a bunch of grapes or like a corsage with lace paper doily for a base.

Be sure to make the whole house look festive and cheerful. A large bowl of pyracantha from the garden set before a mirror will give a beautiful red and green picture, or wreaths may be made from evergreen boughs, tied with red ribbon or chintz, and hung over a mirror or on the front door. Put candles at the base of the mirror. Frame a window, mirror, or archway with green and with red paper bells and festoons.

A beautiful winter table scene may be made by whitening tumble weed with kalsomine and glitter and arranging it on a mirror with miniature reindeer, china birds, or little houses grouped around in front of it.

The story of the first Christmas may be told by pictures cut from magazines and placed on the mantel or wall. Scotch tape will hold the pictures in place without injuring the wall. A display of beautiful Christmas cards of this and former years placed around the living room adds to the spirit of the occasion.

If we make the things we do have interesting, striking, and abundant, then no one will miss the things we do not have. In addition, if we give full measure of friendliness, and if we reach out with kindness, then Christmas this year can be one which will in reality reflect the Christmas spirit.

There are gifts from our kitchens we can share with others—a carrot pudding, a loaf of Boston brown bread, a cleverly arranged box or plate of cookies, a glass of jelly or a

(Continued on page 694)

Happy Ending

Rosa Lee Lloyd

KIRK had always loved Linda's dark hair. Now his hard hand touched it reverently, almost as a small son would smooth a mother's forehead.

"How about it, Belinda?" he asked, eagerly.

"All right, Kirk. I can't argue with you anymore—not in that uniform. So if that's the way you want it—we'll have a wedding."

"That's the way I want it." His brown eyes teased her. "Never argue with a top sergeant: especially on his first furlough. Remember I had to be plenty tough to win these stripes."

Linda touched them, lovingly. Her eyes held a final plea. "Please, Kirk, limit the invitations to close friends who are really glad it has turned out this way. I don't want curious ones who would come to see the old scars—"

Her voice stumbled. He knew she was remembering the very thing he was so eager for her to forget. She lifted her eyes, with the faint shadows at the corners, to his tall figure lounging on the arm of her chair.

"After all, Kirk, some people don't think a divorced woman rates a wedding—"

He stooped and closed her trembling lips with his own steady ones. His kiss was quick and light.

"Is that so? Well, I think they do. In this case both the groom and the best man think so—what they think ought to be good enough for the bride. Say!" His eyes flew to his wristwatch. "He'll be here in an hour. We'll meet him at the train. Boy! I can hardly wait."

He squeezed into the chair beside her and cradled her slender shoulders in the circle of his arm. "Greg is the swellest guy in the world. That's one thing I'm set on—you and Greg seeing things eye to eye."

He traced the smile on her lips with a tanned finger.

"Has Greg seen your uniform?" she asked.

"Yeah. Last month when I came through Omaha—remember? He's anxious to get back into one. Too bad that old shrapnel wound keeps him out of the army."

Linda closed her eyes. Her head rested against his shoulder.

"Now remember," his young voice commanded. "He's going to take care of you while I'm in the war. That's why I stopped over in Omaha—to get that promise."

"You like Greg as much as ever?"

"More than ever. He's tops. There isn't another fellow in the world who could step into my shoes —"

Linda's eyes widened. They were provocative.

He continued watching her closely. "Remember Lon Edwards? How far did he get when he tried to edge in? I had plans right from the start —big ideas you called them, but I've made them come true, haven't I? I made up my mind to win—"

"You're a darling Kirk, even if you have been a jealous . . ."

"And old money-in-the-bank

Hughes. I got rid of him, too. Didn't I?"

"Just think! I could have married all that money. Don't you feel selfish—"

"I do not." Now his voice tensed. "This wedding is all I have thought about for three years. It could have happened a year ago but you had to think of your pride, as you called it."

Linda stiffened. "Don't go into that, Kirk." The words were ice-tipped. "After all there are certain things that even you don't know about."

"Okay—We'll skip that part of it. But I have to go over it—for the last time, Belinda. I won't be satisfied unless I know the way you really feel about everything. I don't want you to marry again if you still feel bitter and disillusioned, if you are doing it just for me."

There was a breathless silence. Linda's teeth left little white marks in her lower lips. When she spoke, he had to bend his head to hear.

"Kirk, I know you wonder why I have never discussed my divorce with you. That is the way I am, darling. I can't talk freely about the things that hurt me. At first, I thought it was all his fault. Lately I have realized it was mine, too. There were too many parties, too much freedom, and too little respect for marriage. I had to learn that men make easy love to an attractive woman. When you marry very young, you begin to wonder if you have missed a lot of things—you listen to flattery. Your husband tries the same thing—then you quarrel. Divorce is the next step and it happens—no matter whom it hurts. That is the story, Kirk. All you need to remember is that I really want to try again."

Kirk's breath came easier now and the world was in his eyes. His voice was husky. "That's all I ask. Now I can go to war with my feet in the clouds. Dreams do come true—I can hold on to that thought when the going gets tough—"

"Kirk—" Linda held his hands in both of hers. "I didn't realize how much it meant to you until lately. Honestly—I didn't."

His eyes narrowed like a man looking against the sun. The pulse in his throat throbbed. "I haven't thought of anything else since your divorce."

Silence. Linda winced. "I know now how you've felt all along, Kirk," she whispered against his shoulder. "I understand—truly I do. And now just when we can be together again you're going to war—"

He pressed his finger on her lips. "Now, you promised not to talk about that when I joined up. We're going to think about the time when I come back—remember? We'll buy a little place in the country—no more rooming houses for you to take care of. Of course we'll let Greg hang around—Goodness, I almost forgot about him. Looks as if he'll be hanging around the rest of our lives!"

They laughed together. Linda tried to match the youthful ring in his voice. He leaped to his feet and pulled her up with him.

"I'm so excited—hope I don't forget anything. Let's see," he counted on his fingers. "Ring, license, minister, best man, bride, bridegroom. Boy! have I planned for this wedding! Listen, Pet." He tipped her

(Continued on page 687)

Woman's Sphere

Ramona W. Cannon

THE Canadian American Women's Joint Committee on International Relations is now more than a year old. Through it the women of both countries are working for mutual appreciation and for cooperation between their governments and peoples through the medium of increased knowledge. At the American headquarters, One East 57th St., New York City, literature is available giving information on the Canadian people, geography, institutions, war efforts, and relations with the United States.

WILHELMINA, Queen of the Netherlands for forty-five years last September 6, has been enthroned longer than ony other living monarch. Upon her fortunate escape to London from the invading Nazis, she announced, "Black, silent night has settled on yet another corner of this earth. Over free Holland the lights have gone out." She fled in order to "keep the banner aloft, unseen and yet ever present, for those who have lost their voice, but not their hope nor their vision." The Netherlands Victoria, who ascended the throne at eighteen, ruled a scattered empire of 65,000,000 and had more gold, foreign exchange, and foreign securities than any other nation in continental Europe — $6,000,000,000 worth. She had more personal power than almost any other European monarch—power of absolute veto, of dissolving Parliament, of appointing the fourteen members of the Council of State, which must be consulted on all legislation. Her personal courage and the social reforms—the most sweeping in Europe—which she carried through "with a maximum of efficiency and a minimum of noise" averted a socialist revolution after the last war. The democratic queen lived simply, cycled alone, skated and painted. Always high-principled and courageous, she also understands military and naval tactics, and foreign diplomats say they have never known any one with such a grasp of international affairs. Her own statesmanship is considered responsible for Holland's neutrality in the last war. Often she was better informed than her advising ministers and at once detected discrepancies or inaccuracies in their reports. She hopes for a just and Christian peace. May her voice be heard in peace negotiations!

WOMEN who have added to our Indian lore are: Rita Green Thornton with her Indian opera *Zunuiana*; Jeanne L'Strange Cappel, descendant of the Chippewa tribe, with books on Indian legends; and Marion E. Gridley with *Indian Legends of American Scenes*.

CORNELIA OTIS SKINNER'S delightful autobiographical story, *Our Hearts Were Young and Gay* has been among the season's best sellers and is to be filmed.

EDITORIAL

VOL. 30 NOVEMBER 1943 NO. 11

Giving Thanks

THERE is always cause for thanksgiving in the hearts of devout Latter-day Saints although their lives may be cast in the midst of troubles, anxieties, sorrows, and dangers; for far outweighing such temporal conditions is the sure knowledge that God lives, that Jesus is the Christ, and that the Prophet Joseph Smith was the instrument in the hand of the Lord in restoring the great eternal plan of salvation to man.

The conditions in which Latter-day Saints find themselves throughout the world, while we in the United States observe this Thanksgiving season, will vary widely as to material comforts and assurance, but in the things of the spirit which giveth life and hope, all may be equally blessed. That same testimony which strengthens and upholds a Church member in Zion or any of her stakes may be just as strong and potent in any other land, on the isles of the sea, at sea, or in the midst of battle. The Lord draws no boundaries, nor is He a respecter of persons.

We are privileged to have been allowed to live upon the earth in this day, and we should seek to cast aside many of our fears and keep alive in our hearts the spirit of thanksgiving. We should echo in our souls this song of praise:

> Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.
>
> Know ye that the Lord is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
>
> Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
>
> For the Lord is good; his mercy is everlasting; and his truth endureth to all generations (Psalm 100).

May the spirit of thankfulness enter in us. May we be mindful of the goodness of the Lord. As we view the provisions which we have provided for our children according to the advice of our inspired leaders, as we live in accordance with the laws of the Gospel so that we may be in a position to ask for special blessings and protection whenever the need may arise, let us always remember to acknowledge the hand of the Lord in our affairs, to resign our will to His, and ever keep alive in us the spirit of thanksgiving.

> As ye have therefore received Christ Jesus the Lord, so walk ye in him:
>
> Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Col. 2:6-7).

—M. C. S.

Notes TO THE FIELD

ORGANIZATIONS

Since the last report, printed in the October 1942 issue of *The Relief Society Magazine*

Stake or Mission	*Formerly Part of*	*Appointed President*	*Date*
Stakes			
Sugar House Stake	Highland	Violet W. Duncan	May 26, 1942
Missions			
Navajo-Zuni Mission		Emma B. Evans	March 8, 1943

REORGANIZATIONS

Since the last report, printed in the October 1942 issue of *The Relief Society Magazine*

Stake or Mission	*Released*	*Appointed President*	*Date*
Stakes			
Alberta	Dora H. Jacobs	Fern B. Wood	November 8, 1942
Bear River	Clara H. Fridal	Maud O. Cook	September 20, 1942
Big Horn	Fay H. Harris	Hulda M. Lynn	February 21, 1943
Bonneville	Erma G. Clayton	Leona G. Holbrook	May 23, 1943
Cottonwood	Florence H. Bennion	Ella R. Croxford	September 13, 1943
Ensign	Lucena R. Card	Alice B. Steinicke	February 2, 1943
Garfield	Esther B. Mathews	Hazel W. Cannon	August 27, 1943
Granite	Agnes M. Bolto	Vauna S. Jacobsen	June 6, 1943
Highland	Zora C. Paulson	Reka H. Cummings	July 20, 1943
Idaho	Alta B. Childs	Louie A. Call	.....
Lehi	Adela G. Fox	Ethel S. Hunger	February 19, 1942
Los Angeles	Mary S. Jordan	Estella C. Dalton	June 21, 1942
Los Angeles	Estella C. Dalton	Nellie Q. Mack	May 9, 1943
Lost River	Vida O. Nelson	Laura Christensen	May 16, 1943
Maricopa	Clara P. Goodman	Irene Brown	March 17, 1943
Minidoka	May Jones	Doris May	December 6, 1942
Moroni	Leona Irons	Anna B. Robertson	May 2, 1943
Nevada	Erma A. Erickson	Hope Broadbent	December 12, 1942
North Davis	Mary L. Barton	Effie Webster	August 29, 1943
North Idaho Falls	Ethel Miles	May W. Andrus	July 11, 1943
North Sanpete	Ruby S. Jensen	Pearl M. Olsen	August 1, 1943
Oahu	Eliza N. Salm	Mary A. Tyan	August 30, 1942
Pioneer	Lottie Fullmer	Vera Allen	December 20, 1942
Portland	Clarissa G. Sloan	Teressa S. Johnson	September 19, 1943
San Luis	Mary K. Bagwell	Jane Anderson	February 28, 1943
Sharon	Eva G. Gillespie	Fern H. Laudie	March 25, 1943
South Los Angeles	Hazel T. Neville	Blanche M. Johnson	.....
South Summit	Mary M. Pearson	Zella B. Johnston	May 30, 1943
Washington	Elizabeth G. Hales	Dessie W. Thomas	April 11, 1943
Weber	Charlotte Kay	Ada Lindquist	August 4, 1943
Weiser	Edith H. Brown	Erma B. Chadwick	June 27, 1943
Woodruff	Lucille J. Thornock	Esther Warburton	July 11, 1943
Yellowstone	Ellen J. Murri	Mary Blanchard	September 27, 1943
Missions			
Canadian	Emily J. Smith	Ida T. Quinney	May 14, 1943
Central States	Edna M. Bowman	Lydia Ann N. Romney	July 14, 1943
East Central	Belle C. Jensen	Leone W. Doxey	Sept. 29, 1943
Samoan	Hannahbel N. Emery	.....	April 13, 1943
Spanish American	Emma Haymore	Ivie Huish Jones	March 4, 1943
Southern States	Mary H. Whitaker	Effie F. Meeks	August 25, 1943
Western Canadian	Sara Tanner	Afton Miller	August 20, 1943

Tomorrow's Cup

Anna Prince Redd

Chapter VIII

Synopsis: Janet, reared in the East, married to a western rancher, finds life all but unendurable in her San Juan desert home because of her torturing fears of the country and the Indians. After the birth and death of her first child she is unable to be happy enough with the man she loves to endure her surroundings. After a temporary reconciliation, she goes to Washington, D.C. for a visit with her father. . . . Three years go by in which neither Janet nor Paul finds happiness. They alternate between the East and the West, content with neither. When Janet learns she is to have another child, she stays on in Washington.

Paul, overjoyed, plants a "swing-tree" for his son. While he is at work, Dr. Potsworth brings him a telegram informing him that Janet has twins. Paul's joy is tempered by the fear that Janet will never want to return to El Toro again, afraid for her children now. Dr. Potsworth gives her a month and a half to come home to show off her babies. Paul learns that Dr. Groneman, the specialist who attended Janet in the strange illness that preceded the birth of her first child, has lost his eyesight. Paul can but offer sanctuary to so true a friend, but he fears what the presence of a blind man in their home may do to Janet.

JANET'S hand shook until she could hardly hold the receiver to her ear. The thought of hearing Paul's voice again had all but unnerved her. Then the call went through. "Hello. Hello, Paul!" she cried.

"Janet! Darling, where are you? Is—Is anything wrong?"

"Of course not. I'm tired but otherwise perfectly all right. I can hardly wait for you to get here to help me home."

"Get to Washington? Janet, I—I can't come. I—"

"I'm in Grayson, Paul. Didn't you get my telegram?"

"Grayson! Janet, I'll be right up there. How are the babies? Janet, I'm as excited as a schoolboy!"

"Paul, they're grand. You'd never —"

"Janet, let's not stop to talk. I'll almost fly there. Good-by. No . . . don't hang up! Where are you? Are you where you can rest till I get there? Oh, of course. I forgot about Doc. Sure. Sure, he'll make you comfortable. Good-by, Janet. I'll burn up the road—boulders, sand, and dugways. . . . Good-by!"

Janet leaned against the wall for support, laughing, half crying. Dr. Potsworth beamed approval.

"He didn't get my telegram, Doctor. Whatever could have happened to it?"

"Seems to me I saw something that might have been a telegram. Thought I'd saunter over to El Toro this afternoon with it. Paul'll save me a trip."

"You old conniver! You kept that telegram on purpose!" Janet didn't know whether to laugh or be angry. She had counted so on Paul's being there to meet her.

Doctor Potsworth chuckled. "I must be getting old. To forget a thing like that!"

"You *didn't* forget. You figured a little waiting would whet our appetites. I know you." She began to laugh. "Oh it was good to hear Paul's voice! I can hardly wait to

see his eyes when I stack the twins in his arms."

"Aren't they a little young for such a trip?" Potsworth innocently asked.

"Dr. Eldred was quite upset about it. He thought they were far too young. But even Rhae agreed that I owe Paul a sight of his own children."

"Paul owes *me* twelve heifer calves!" the doctor said with seeming irrelevance.

THAT night riding home in the car with Paul, excited and tired from her long trip from Washington, Janet listened to Paul's recital of all that had happened in her absence. He told her of the birth of Juanee's baby girl; of the death of the trapper's wife down on the river; about Warren Newsbaum's new dude ranch; Mike's periodic jail sentences.

"Did you ever find out how Mike got the turquoise cross from Juanee's mother?" Janet asked. "I think about that more than anything else."

"He tied her up and searched the lodge, but he didn't hurt her. That is not bodily; Mike's too big a coward for that. He knew Chief Dodge would kill him if he harmed her in anyway, so he kidnapped her."

"That wouldn't be an easy matter; she's a determined woman, Paul."

"Which accounts for the condition the lodge was in. She put up a pretty big fight. They hid her in a cave, leaving her to get home the best way she could, while they came straight to El Toro."

"If Chief Dodge had come and found her gone, Mike would have had plenty to worry about, the old renegade. Much has happened, of course, since I left, Paul, but couldn't you really have come to Washington?"

"You can't possibly know how much I wanted to come, Janet. I'd worked day and night to get things in shape so I could—and then Dr. Groneman came."

"Mark Groneman?" Janet was surprised at this casual tone, a tone that sounded as if he were telling her something she already knew. He seemed nervous and apologetic, choosing his words with unnecessary care. "You mean our Dr. Groneman? What are you saying, Paul?" Janet was bewildered.

"Yes Janet, our Dr. Groneman. He is blind. He—Well, he's come to El Toro to spend the summer. Will you mind, Janet?"

"Blind! Paul, that's incredible. You actually sound serious."

At the mention of Mark Groneman's name, Janet had the feeling that she was still in that painfully semi-conscious state that had first brought Groneman to El Toro.

"I am serious, Janet. I wish with all my heart it weren't so."

Janet steeled herself against the plea for understanding in his eyes. "But Paul, even if what you say is true, why should he choose El Toro as his retreat from the world? What could his coming be but a wounded flight, like that of a maimed animal to its lair?" Every fiber of her body cried out against it. El Toro had done enough to her! She wanted to be alone with Paul and her children. She had brought them back to El Toro because they were Paul's as well as hers; she had not expected to share them with a stranger.

"I should have written to you about him," Paul apologized. "I thought—Is his coming an annoyance, Janet?" There was grave disappointment in Paul's voice. Janet would have given anything to say she didn't mind, but her emotion was too great. A blind man groping from room to room, needing more care than a child. Helpless, despondent—to come home to that!

She tried to look at Paul, to say something commonplace, but couldn't. The desert had risen to strike her again. Not as a snake. Not as an Indian. In the guise of a friend! She forced herself to look at her husband. His face was white, his lips still. Paul expected her approval and she couldn't give it. Again she had not measured up.

"I'm sorry, Janet," he said, avoiding her eyes. "Groneman will have to go."

"No, Paul. I'll—I'll do my best not to let it make any difference. Just give me time to—to get used to the idea." She glued her eyes to the distant peaks. Paul had told her once that sometime something would make her belong to El Toro. Something kindly and welcoming, she supposed he meant. When? When? Would she ever need it more than now?

"Thanks, Janet," Paul said. "If it proves too much for you, we'll work out something later."

Janet laid her hand over his. Somewhere in the blue distance elephants marched along Gray Mesa; stars gleamed above Hotel Collins, and a night owl called. She had not been afraid that night on the Mesa; she would not be afraid now. "I feel better already," she said, and laughed with relief.

THE months to come, were to show her that Dr. Groneman had not come to El Toro as a wounded animal to lick its wounds, but as a man in search of a spiritual haven. His acceptance of the inevitable was an inspiration to her. His superb senses, his sensitive hands, the perfect coordination of his muscles made it possible for him to act independently, even in his blindness. Not once had she seen him stumble, and he never asked for help. He and Paul talked together hours on end and she often joined them in the patio when her work was done, and the babies were asleep for the night.

They were strangely alike, these two men of such widely different paths. Both had an amazing capacity for the enjoyment of simple things—sand lilies, the smell of rain, the sound of wind in a canyon. Both had keen insight into the ways of plants and animals, wisdom concerning men. In their diversities they found stimulation. Dr. Potsworth often drove over during the evenings, and they'd talk far into the night. When Paul had to ride the range, Groneman turned to his typewriter and worked tirelessly. From the evenings' talks Janet knew much of what would go into those typewritten pages. Somehow it made El Toro seem the safest, happiest place in the world. Through his sightless eyes she was finding sight for her own. Unconsciously she'd fallen into the habit of close scrutiny of everything around her, for Dr. Groneman was sure to ask what she did and what she saw.

Of all the things on the desert the yucca seemed to fascinate him most. One evening she remarked that the screen was white with tiny

moths. "Yucca moths, no doubt," he said. Janet waited, knowing there was a story to follow. Presently he began:

"It's strange how the yucca achieves fertilization. . . . Seeing the white moths on the screen made me think of it."

That was one of the delightful things about him. He always 'saw' the things they talked about. "Tell me," she said. "It must be significant, you are so thoughtful about it."

"It shows how utterly dependent we are, plants upon insects, people upon each other." There was a pause while he measured the length of his cane against his chest. "The manner in which the yucca is fertilized," he went on, "is one of the wonders of plant life. In the bell-shaped, pendulous blossom of our beautiful desert plant, the anthers containing the pollen dust are nowhere near the stigma cup that should receive it. So the plant depends upon certain little white moths to pollinate it, otherwise it couldn't survive."

"How interesting," Janet said enviously. "I've been so absorbed with —with other phases of the country —less pleasant ones—that I have failed to notice things like that."

"We all have to become initiated. And not all of the things around us are as interesting as yucca moths. During the day they rest with folded wings, singly or in pairs, within the half-closed blossoms. But at night the female sets to work scraping pollen from the anthers. When she has secured enough for her needs, she shapes it into a pellet two or three times the size of her head, then flits away to another flower and deposits an egg in the soft tissue of the pistil. Then she runs to the top of the pistil, turns around and thrusts the pollen ball into its little funnel, poking it down with her head, unconsciously pollinating the plant. The seed that forms after pollination is the food for her young."

Janet remained silent, seeing the desert forested with tall blossoming yucca plants. A white moth would never again be meaningless to her. "I'm afraid I've thought too much about the spikes to appreciate the blossoms," she said. "I read a story once of a Spanish native who tried to gain his freedom from slavery by attempting a passage through a thicket of 'Spanish bayonets.' "

"*Yucca Gloriosa*," Groneman interrupted. "Their stiff dagger-like leaves stand as high as a man's head. No wonder they are called bayonets. No flesh and blood creature could survive such an ordeal as trying to penetrate their thicket."

"No. The poor fellow didn't have a chance."

"But the spikes have a reason for their existence, Janet. They guard the most beautiful of all the yucca blossoms."

Groneman got up and walked toward the door. "Shall we brush the moths from the screen and sit in the patio?" he asked. "I hear the weird beat of the tom-toms."

"The Indians are making ready for the ceremonial dances. Juanee's boys can hardly wait till they are called to participate."

"Aren't they too young?"

"That's left to the discretion of the chief."

"How old are they?"

"Nine, and almost as resourceful as men. So perfectly one that they

rarely act independently of each other" Janet said. "I have watched them grow with almost as much pride as Juanee."

"Here they come now, riding like wild Comanches."

Janet looked in all directions but could see no one. "Why, how do you know that, Doctor Groneman?" Then seeing his slow smile and his listening attitude, she understood. "Your ears! I marvel at you more every day. I can hear the boys now, too."

"They ride fearlessly, don't they?"

"That's the way they do everything. I'd be scared to death if they were my boys, but Juanee accepts that just as she does everything else. She's waiting in her doorway now, I'll wager, waiting to decide the winner."

"I'll hate to leave El Toro," the young doctor said unexpectedly. Janet hardly realized the significance of his words. "Leave?" she questioned.

"I shall go at the week end, Janet. I must get to a library and to a secretary. I've been lazy long enough."

Janet didn't protest. She knew his fight was hardly begun; but also that he was equal to it. So she said quietly: "Then we must do something special tomorrow."

PAUL came home soon after dark, and as soon as he had bathed and changed clothes he joined them in the patio. He relaxed into his favorite chair, stretching out his long frame and sighing with contentment. Janet asked after the affairs of the day.

"Oh, there's something I must tell you," Paul said. "I went to the jail to see Mike as I promised you I would, Janet. The lazy old scamp is really enjoying himself. His *latest* sentence was up a month ago but he doesn't want to leave. Except for the matter of firewater he has everything he desires."

"Did you take him the grape juice I made?"

"Sure thing. I took it to him on my way out to the range. I stopped again on the way back tonight. He thanked me civilly for your offering, but he was plainly mystified. 'What's matter?' he asked, rubbing his stomach in perplexity. 'No hot! Me drinkum one. Me drinkum two. Still me no sing!' "

Groneman roared with laughter. "What a story to tell my colleagues," he cried. "I'll be the center of attraction as long as my San Juan yarns hold out. That's one compensation for being a bachelor—there's always an audience."

"For escape literature?" Janet laughed. "I don't know whether that's complimentary or not." She rose to go in. "Poor old Mike, I forgave him long ago," she said. "You two talk all night if you want to. I have a couple of live issues to settle all by myself—Jerry and Paulette. They've been fussing for some time."

Long after she had gone to bed Janet could hear the drone of the men's voices. Mark had told Paul, no doubt, that he was leaving to take up life again. What would they all be doing when they saw him again? The thought brought back a little of her old restlessness. With Dr. Groneman gone, Paul would be away more and more to catch up the tag ends of his neglected business. "Remember the yucca moths," she

said to cheer herself. "The blossoms and not the spikes!"

She went to sleep thinking of her father and Rhae, and she was lonely for the first time since she had come back from Washington.

Paul left again at daylight. Janet woke with the determination that Mark Groneman's last day at El Toro must be something to remember. Something that would carry over to the hours of solitude that must come once he left the peace and security of El Toro. Traffic and frantic rush would replace the leisurely days and scented desert nights he'd spent here. If he had married, there might have been children to make all the difference, now that he so desperately needed something to anchor him.

She dressed hurriedly, planning a special breakfast to begin the day.

"Know what I'd like to do?" Groneman asked, coming to the kitchen door. "Um-m- that smells good. Hot maple syrup! Mind if I taste?" He filled a spoon and sipped the syrup with boyish enjoyment.

"What would you like to do?" Janet asked, understanding for the first time that this man was not unhappy, and that she and Paul had helped to make it so, and the twins, Jerry and Paulette. How unprofessionally he had rocked them to sleep! She knew, too, that in the years to come El Toro would claim this famous man again and again.

"Paulette is to be my special charge," Dr. Groneman said, almost as if he had read her thoughts. "I have a big house and an aunt to manage it. When Paulette is six, I shall come for her."

Janet laughed good-naturedly. "She'll be engaged to Paul by that time; they are already inseparable. In the meantime we have a day to celebrate. What shall it be? What do you want to see?"

"The San Juan River at the bridge; the Goosenecks; and if possible a storm on the desert!"

The river! Janet steeled herself against her old instinctive fear. A dozen excuses clamored in her mind. Apparently inattentive, Dr. Groneman sipped another spoonful of syrup. You couldn't explain unreasoning fear to a man like that! And besides, this was his day—perhaps his last day—at El Toro. She broke an egg into a bowl.

"Yes. Yes, we'll go to the river! We'll do all the sights—and come home—"

"Ravenously hungry," Dr. Groneman finished sagely.

(*To be continued*)

Happy Ending

(*Continued from page 678*)

face until he could look into her eyes. "Remember all those fairy stories we used to read together? Always had a happy ending, didn't they?"

She nodded. Her eyes were shining. He went on, tenderly, "Every fellow going to war wants to leave his mother with his dad. Mother and Dad! Does that sound swell together? We'll have to dash to meet the train, Mom. We can't have a wedding without the bridegroom. Boy! I'll be a knockout as the best man!"

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for June 1942, page 420.

RELIEF SOCIETY WAR AND WELFARE ACTIVITIES

(Continued from the October Magazine)

Central States Mission

THE beautiful and interesting quilt top, reproduced on the opposite page, was presented to the General Board of the Relief Society by Mrs. Mary A. Stephens of Independence, Missouri. Sister Edna M. Bowman, who with her husband, President John F. Bowman, recently returned from the Central States Mission where she presided for four years over the Mission Relief Society, brought the quilt top to the General Board office, and related the interesting story of how it came into Sister Stephens' possession.

Sister Stephens, a convert to the Church from the Southern States, had been very active in Relief Society since her residence in Independence. At a social gathering of Relief Society sisters in her home some fifteen years ago, Miss Katherine McCowen was among the guests. Miss Kate, as she was called, was an old friend of Sister Stephens although she was not a member of the Church. During the conversation she casually mentioned that she had a quilt top among her possessions that had been made by her mother and Mrs. Oliver Cowdery. The sisters asked to see it, and a few weeks later Miss McCowen showed them this quilt top which they all greatly admired.

The quilt is made of red and gold percale blocks on unbleached muslin and is beautifully stitched. Miss Kate's mother said that most of the piece work was done by Mrs. Cowdery. Sister Stephens, fully appreciating its historic as well as its artistic value, asked Miss Kate what she intended to do with it. Miss Kate jokingly replied, "I will will it to you when I die."

During this past summer Miss Kate died at the age of eighty-five. Among her things was found this quilt top, with a note saying that it was to be given to Mrs. Mary A. Stephens.

The General Board expresses its appreciation to Sister Stephens for this beautiful and historic gift, and also to Sister Edna M. Bowman for delivering the quilt top. It will be added to the collection of valued historic articles now being preserved by the General Board.

Rexburg Stake (Idaho)

THE following excerpt relating to war work is from the 1942 narrative report of Lucile Cullimore, stake

QUILT TOP MADE BY MRS. OLIVER COWDERY AND MRS. McCOWEN PRESENTED TO THE GENERAL BOARD OF THE RELIEF SOCIETY BY MRS. MARY A. STEPHENS.

Relief Society secretary: "Due to the war the women of the stake have been urged and encouraged to help in all commendable war endeavors and the wards were asked wherever possible to organize as units to do

Red Cross sewing. Those wards who could were encouraged to buy war bonds, which was also done by the stake board. Home-nursing courses, through the Red Cross, were also sponsored by the Relief Society and emergency first-aid nursing kits are being purchased in all wards. A hospital bed was purchased second hand jointly by the stake board and the four wards of Redlands. Church welfare assignments have also been well executed."

South Los Angeles Stake (California)

HAZEL DUNFORD, counselor to President Hazel T. NeVille, is in charge of sewing in the South Los Angeles Stake. She recently sent the following report: "We are happy to report all our wards have qualified 100 per cent in our emergency program. Each has a very large supply of medical supplies, more than filling the list suggested by the General Board, together with splints, oats, blankets, quilts, sheets, pillows, and emergency baby layettes.

"Seven of our wards have, under Red Cross instructors, completed the home-nursing course, and many more the Red Cross first-aid course, all outside of regular Relief Society time. We also sponsored a table at Red Cross headquarters, making surgical dressings.

"We have just completed our welfare assignment of forty quilts, all of new outing flannel and part-wool bats.

"The Relief Society stake board had printed and distributed to all homes of the stake 1,700 valuable folders on nutrition.

"From money raised as a stake board project we have bought a $100 war bond and have also beautifully refurnished the ladies' lounge in the stake house.

"Our attendance has decreased due to so many women working, but the Relief Society visiting teachers still contact the homes 100 per cent in each ward."

Maricopa Stake (Arizona)

THE following excellent narrative statement of its 1942 bedding and canning project accompanied the Maricopa Stake Relief Society annual report for 1942: "The bedding project which began in December 1941 was continued in 1942. Survey letters were distributed by visiting teachers to all women in Relief Society, listing the suggestive amount of linens and bedding adequate for a two years' supply. Each family was asked to return the survey form with the estimated number of each article they wished to purchase to complete their budget.

"The Relief Society stake board financed the project. Large purchases were made, some merchants offering discounts. Dozens of sheets, pillowcases, and other linens were bought. These were distributed to the wards according to their needs, and were purchased by the sisters. In wards where families were not able to buy these supplies, the ward officers were urged to work out a plan to assist the sisters. New pieces and used ticking were donated for quilt tops. Several hundred dollars' worth of outing flannel was bought and distributed at a reasonable price.

At cotton-ginning season, the stake board was able to buy many bales of cotton, which was later felted

in Phoenix. This cotton was sold to the sisters at cost, which was 18c to 20c a pound.

"Ward quilting, group quilting, and neighborhood quilting parties of all kinds took place during the summer. The wards were unable to give us a complete count of the bedding purchased or of the quilts made. At the last incomplete count there were nearly 1,300 quilts.

"In the early summer of 1942, the Relief Society stake board attempted a canning project. The purpose of the project was to locate available fruits and vegetables and stimulate the women to put away as much food as possible for the future. The committee in charge contacted local growers and growers in order that they might obtain such produce in sufficient quantities at a fair price.

"Strawberries, apricots, tomatoes, and corn were canned. From a large farm south of Chandler, truck loads of culled new potatoes were purchased by the stake. These were bought and canned by the sisters in their homes. Later, carrots, cabbages, and cauliflowers were made available through the stake Relief Society. Women were urged to dry figs and corn, tune dates, and can all produce obtainable in the locality. Thus a very commendable beginning for intensive home canning was started, and many of our sisters are thankful for the extra food on their shelves."

Long Beach Stake, California

PEARL C. MINER, president of the Long Beach Stake Relief Society, reported in June 1942: "Last week we were invited to present the program at the Victory Stand in Long Beach. Much publicity had been given our program by the local newspapers. Our municipal band played, musical talent was from our own Church members, and the stake Relief Society president was given the privilege of explaining the Welfare Program of our Church. We had a table on which were displayed samples of the various fruits, vegetables, tuna, vinegar, extracts, and soups canned in our welfare projects. We explained the purpose of the Welfare Program, and how each unit selected the projects suitable to its own locality and according to its ability to produce. We showed them our honey from the honey project of Santa Ana, the sorghum made from cane grown by our Huntington Beach group. Also, we displayed a number of our quilts that are made from good used wool pieces that have been cleaned and pressed and made into quilt blocks, and a few of the one hundred beautiful rayon dresses made as part of our welfare assignment. We sold forty thousand dollars worth of war bonds at this program.

"We have our first-aid kits in each ward. We are collecting articles for our loan closet, and think it is a splendid idea. Many of our women have completed their first-aid, nursing, or nutrition courses, and we hope to organize a number of home-nursing classes under the Red Cross in the near future.

"Each of our three Long Beach wards sponsors a bond and stamp booth downtown. We work through the stores, but our booths are out on the sidewalk. We have one of our ladies in each booth every day of the week, and have had one booth since the first of last November. We are doing a good work in our sales."

TYPICAL QUILTING OF THE DAYTON WARD RELIEF SOCIETY, ONEIDA STAKE, 1943

Oneida Stake (Idaho)

STELLA W. DALLEY, president of the Dayton Ward, reports: "The accompanying photograph shows a typical quilting held by the Dayton Ward Relief Society during 1943. From January 1943 until June 8, 1943, 32 quilts were quilted by the ward Relief Society. Of this number, 4 were made for the Church Welfare Program, 5 were made for the ward Relief Society and 23 were quilted for ward members at a small fee to help the members secure adequate bedding for their families.

"The average attendance at the quiltings was 22. Seven full-day quiltings were held and 6 half-day quiltings on work-and-business days. Over 1,000 hours of quilting and sewing were done by the members of this ward Relief Society.

"This project was directly in charge of Second Counselor Kenna Bergeson, and sewing leaders Reta Kirkbride and Alta Stuart."

Oakland Stake (California)

A VERY interesting report on war work and the Relief Society, written by Ruth S. Hilton, president of Oakland Stake Relief Society, which would ordinarily appear with this group of reports in "Notes from the Field" was printed in the June-July issue of the *Magazine*, page 424, as a highlight to the general secretary's annual report. Reference is made to this issue of the *Magazine* for this stake's excellent report of war work.

Snowflake Stake (Arizona)

THE following excerpt is from the narrative annual report for 1942 of the Snowflake Stake Relief Society, of which Leonora S. Rogers is president.

"In June, through the help of the ward Societies, the stake board donated fifteen complete temple suits to the Arizona Temple. In July, a shower of bed linen and dishes for

our local maternity hospital was given —there were 24 bed sheets, 11 pairs of pillowcases, and 142 dishes. Another donation of 179 quarts of bottled fruit and vegetables was given to the hospital on Thanksgiving Day.

"During the summer work-and-business meetings, the wards made and remodeled over 300 articles of clothing for the stake bishops' storehouse. We had no dentist available for our annual check-up on teeth, therefore the wards invested their health fund donations in war bonds, to the amount of $1,042.72.

"Many of our wards are taking courses in Red Cross work and nutrition."

Phoenix Stake (Arizona)

MABLE D. MORTENSEN, president of Phoenix Stake Relief Society, reported in connection with this stake's 1942 annual report: "We had a welfare project in which we made an effort to have every home in our stake completely supplied with bedding and one year's supply of food. About 1,500 pounds of beans were bought and distributed in the stake.

"Blankets to the value of $200 were bought from Utah mills and sold to the people of our stake. We had a paper project and gathered tons of newspapers and magazines and cleared $160. We also had a sweet potato project and grew about 1 2/3 acres of potatoes. It was not a financial success, but we cleared a little more than it cost us. We only wish we had it this year as potatoes are so high. We have a wonderful group of sisters on our board and are proud of their testimonies. They desire to do their part in helping to carry forward the Lord's work. We hold a board meeting about every five or six weeks, and at each meeting we quilt a quilt for one of the wards to help in their welfare assignment.

"As you know, our stake is new and we have had a stake building erected in connection with our Third Ward. In this building there were some rooms provided for the stake Relief Society, and we have been trying to furnish those rooms. We have secured some of the furniture and are able to hold all of our board meetings there now."

Chicago Stake (Illinois)

LOIS ASTIN, stake Relief Society president, and Elizabeth W. Hansen, stake secretary-treasurer, jointly submitted the 1942 narrative report from which the following excerpts are taken: "Through the splendid cooperation of the wards and branches our canning and sewing projects have been very successful. To date, 586 articles of children's and women's clothing have been completed and approximately 2,000 quarts of fruits and vegetables have been canned. These have been turned over to the respective bishops and the stake welfare committee. One hundred twenty-nine yards of outing flannel were given out November 23 at our quarterly conference for the making of children's pajamas. These will be returned February 27 when our sisters come in for conference. One branch, besides participating in the stake sewing project, made quilts for eight of its members. Country stores, dinners, bazaars, and apron sales have been given to help the wards and

branches raise cash for their Church welfare assignments."

Inglewood Stake (California)

JOSEPHINE PRESTWICH, stake Relief Society president, included in her 1942 narrative report the following statement: "Our wards had a Relief Society bedding project last summer and each ward was asked to make 6 or more quilts, one dozen sheets, pillowcases, towels, and at least 3 layettes. They were also instructed in making bandages, and some of our women have attended first-aid classes."

The University of the Home

(*Continued from page 660*)

strict accountability any son or daughter who casts off an aged father or mother.

All institutions of learning enjoy the inspiration of a well-selected school song. A song that might be appropriately used in the sanctity of the home because it represents the epitome of students' relationship to their Heavenly Father, is, "I'll go where you want me to go, dear Lord, over mountain or plain or sea. I'll say what you want me to say, dear Lord. I'll be what you want me to be."

And its motto, "Train up a child in the way he should go: and when he is old he will not depart from it," will prepare the reapers of a questionable future harvest to meet the issues of life, to solve its problems, and to achieve fully a destiny of fruitful service.

For Christmas This Year

(*Continued from page 676*)

bottle of mustard pickles wrapped in red cellophane or other Christmas paper. Tie the package with a ribbon and a little original Christmas jingle and it will be gratefully received in these days of food rationing. One recipient of a pudding last year thought it so attractive she hung it on her Christmas tree.

SPEAKING of Christmas trees, if you have very few baubles or decorations for a tree this year there are many things that you can make that will be interesting as well as pretty. Strings of popcorn may be tinted with gelatine coloring and alternated frequently with colored peanuts. Popcorn balls or dainty popcorn baskets made with loops of string fastened inside so they can be hung on the tree make attractive decorations, also.

Fancy Christmas bread and cookies can be made in various shapes, such as stars, reindeer, rabbits, airplanes, Santa Claus, nursery characters, etc., and decorated with white and colored frostings and hung on the tree. Use cookie cutters or else cut out your own patterns with a sharp knife.

Crochet red mesh bags or miniature stockings to hold candy, nuts, and cookies for the tree, or make pretty little boxes to hold the goodies. One of these containers given to children who view the tree, will delight the youngsters.

MOUNTAIN BEAUTY

Grace M. Candland

YESTERDAY

Your jutting rocks seemed sharp and cold,
Deep purple shadows lay about your crest,
Gray stretches spread to somber brown
And lay like woolley blankets on your breast.
And farther down your slopes a patch of rust,
Maroon, and olive green
Lay close beside the walnut hues
With plots of heather in between,
While at your base a field of copper ran
And mingled with the maize and tan.

TODAY

The sun is shining on your friendly cliffs
Now strangely picturesque and warm.
Your rugged slopes are one bright coverlet
On which a million colors swarm.
There is gold mixing in with the rosemist,
Fair orchid and peach by their side,
Buff, turquoise, rose, amber, and violet
With salmon and garnet are tied.
Cadet blue and pink race down each ravine
And pepper the foothills of bright tangerine.

There is something so lovely, so wholly sublime
In this perfect far-reaching color design,
And all of its grandeur so wild and so free
Is autumn's salute to all who will see.

Theology

Articles of Faith

Lesson 21—Regeneration and Resurrection

Tuesday, February 1, 1944

(This is the fifth chapter dealing with Article 10)

Article 10: We believe... that the earth will be renewed and receive its paradisiacal glory.

Aim: To show what is meant by the regeneration of the earth, and when and how the earth is to be renewed; to explain the resurrections, the millennial reign, the loosing of Lucifer for a little season, the new heaven and new earth, and to show what the relationship of man is to each.

CONDENSATION OF CHAPTER 21, TALMAGE'S *ARTICLES OF FAITH*

RENEWAL OF THE EARTH

The Earth Under the Curse

The blessed conditions under which the earth shall exist and man shall live during the millennial era are almost beyond human powers of comprehension, so different are they from all to which history testifies and experience confirms. The description of Eden is to us as the story of another world, yet Eden was a feature of our planet, and the earth is destined to become a celestialized body.

Regeneration of the Earth

A time of restitution is foretold (Acts 3:19-21; Rom. 8:21-23). The final stages of the regeneration of nature will not be reached until the Millennium has run its blessed course. Describing the events to take place after the completion of the thousand years, John the Revelator wrote: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).. A similar prediction was

made by Ether the Jaredite (Ether 13:9). In the year 1830 of our present era, the Lord said: "... when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth" (Doctrine and Covenants 29: 22-23). According to the scriptures, the earth has to undergo a change analogous to death, and is to be regenerated in a way comparable to a resurrection (Doctrine and Covenants 88:25-26).

During the Millennium, the earth will be tenanted by both mortal and immortal beings; but after the regeneration is complete death will no longer be known among its inhabitants. Then the Redeemer of earth "shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome" (Doctrine and Covenants 76:107). The last foe to be vanquished is death (I Cor. 15:24-26).

The following partial description of the earth in its regenerated state has been given by the Prophet Joseph Smith in this dispensation: "This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's" (Doctrine and Covenants 130:9).

Attempts have been made to demonstrate an agreement between the teachings of science concerning the destiny of the earth, and scriptural predictions regarding the ordained regeneration of our planet by which it is to be made fit for the abode of immortalized souls. It may suffice to say that the so-called evidence is unsatisfactory. However, let us not, because of this, disparage science nor decry the labors of its votaries. No one realizes more fully than does the mind trained to scientific method how much we do not know.

The Resurrection from the Dead

Closely associated with, and analogous to, the ordained rejuvenation of earth, whereby our planet is to pass from its present dreary and broken state to a condition of glorified perfection, is the resurrection of the bodies of all beings who have had an existence upon it. The Church of Jesus Christ of Latter-day Saints teaches the doctrine of a literal resurrection; an actual reunion of the spirits of the dead and the tabernacles with which they were clothed during mortal probation; and a transition from mortality to immortality in the case of some who will be in the flesh at the time of the Lord's advent, and who, because of individual righteousness, are to be spared the sleep of the grave. Human knowledge of the resurrection rests wholly upon revelation.

Predictions Concerning the Resurrection

The prophets in the past dispensations of the world's history have foreseen and foretold the final conquest of death. Some of them testified specifically of Christ's victory over the tomb; others have dwelt upon the resurrection in a general way (Job

19:25-26; Isa. 26:19; Ezk. 37:11-14; Hos. 13:14; Matt. 12:40; 14:1-2; 16:21; 17:23; 20:19; 22:31-32; Luke 14:14; John 3:14-15; 5:24-25; Pearl of Great Price: Moses 7:56-57; II Nephi 9:6, 12-13; Helaman 14:15-17; Mosiah 15:20-24; Alma 40:2-6, 16-24). To Martha, bewailing the death of her brother Lazarus, the Messiah declared: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Two General Resurrections

Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.

The resurrection was a favorite theme with Paul, and he gave it frequent and prominent attention (Rom. 6:5; 8:11; I Cor. Chap. 15; II Cor. 4:14; Philip. 3:21; Col. 3:4; I Thess. 4:14; Heb. 6:2). Modern revelation renews the promises made of old, and clearly indicates in solemn warning the magnitude of that which is to come (Doctrine and Covenants 42:45; 43:17-18; and many others).

SUGGESTIONS FOR CLASS PROCEDURE

Suggested Songs

"I Know That My Redeemer Lives," L. D. Edwards, *Latter-day Saint Hymns*, No. 290; *Deseret Sunday School Songs*, No. 272.

"He Died! The Great Redeemer Died," Geo. Careless and I. Watts, *Latter-day Saint Hymns*, No. 11; *Deseret Sunday School Songs*, No. 247.

"O My Father," E. R. Snow, *Relief Society Songs*, page 22; *Latter-day Saint Hymns*, No. 34; *Deseret Sunday School Songs*, No. 181.

"An Angel from on High," Parley P. Pratt and John Tullidge, *Latter-day Saint Hymns*, No. 420.

It is suggested that this class period be patterned after a cottage meeting, the teacher being in charge of the meeting. Several class members representing missionaries may present previously assigned short talks on the principal topics of this lesson. At the conclusion of these talks class members representing investigators may ask questions, make comments, or give opinions. The questions of investigators may be answered by any member of the class, who might cite scriptural quotations in support of her answer.

A special musical number at the beginning or close of the cottage meeting will contribute to the character of the lesson presentation as a cottage meeting.

Class members should be urged to bring copies of the standard Church works to this meeting, and class leaders should provide opportunity for their use by class members.

SUPPLEMENTARY MATERIAL

Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, 1938 edition:

The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy.

God has revealed His Son from the heavens and the doctrine of the resurrection also; and we have a knowledge that those we bury here God will bring up again, clothed upon and quickened by the Spirit of the great God; and what mattereth it whether we lay them down, or we lay down with them when we can keep them no longer? Let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter. —Page 296.

Discourses of Brigham Young, edition 1925:

Resurrection Necessary to Full Salvation

No man can enter the celestial kingdom and be crowned with a celestial glory, until he gets his resurrected body; but Joseph and the faithful who have died have gained a victory over the power of the Devil, which you and I have not yet gained. So long as we live in these tabernacles, so long we will be subject to the temptations and power of the Devil; but when we lay them down, if we have been faithful, we have gained the victory so far; but even then we are not so far advanced at once as to be beyond the neighborhood of evil spirits.—Page 575.

Gospel Doctrine, edition 1919:

Our Indestructible, Immortal Identity

What a glorious thing it is to know and be true to that which has been revealed in these latter times through the instrumentality of the Prophet Joseph Smith. It was revealed anciently by the Savior himself, and he exemplified that glorious principle of which I wish to say a few words, and which has been renewed and emphasized more especially in these latter days through Joseph Smith—I refer to our identity, our indestructible, immortal identity. As in Christ we have the example, he was born of woman, he lived, he died, and he lived again in his own person and being, bearing even the marks of the wounds in his flesh, after his resurrection from the dead—so also a testimony has been given to you, in later days through the Prophet Joseph Smith, and others who have been blessed with knowledge, that the same individual Being still lives and will always live. Jesus is possessed of immortality, and eternal life; and in evidence of his existence and his immortality, and in evidence of the great and glorious truths of the gospel which he taught, the death which he died, and the resurrection that he wrought from the dead, he has revealed himself and borne his own record and testimony to those who have lived and still live in this day and age. What a glorious thought it is, to me at least, and it must be to all who have conceived of the truth or received it in their hearts, that those from whom we have to part here, we will meet again and see as they are. We will meet the same identical being that we associated with here in the flesh—not some other soul, some other being, or the same being in some other form, but the same identity and the same form and likeness, the same person we knew and were associated with in our mortal existence, even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God. Deformity will be removed; defects will be eliminated, and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ, shall be made perfect, physically as well as spiritually, through obedience to the law by which he has provided the means that perfection shall come to all his children.—Pages 28-29.

See also *Joseph Smith's Teachings*, compiled by Edwin F. Parry, pp. 139-140.

Visiting Teachers' Messages to the Home

Sources of Strength

Lesson 5—Cooperation

Tuesday, February 1, 1944

THE effort of a single individual may be puny and ineffective, but the combined efforts of many individuals may become powerful and effective. To cooperate with others often multiplies our strength. "No man liveth unto himself." We are all members of a group. One of the great factors in the fine art of living is knowing how to get along with others. To be pleasant to live with is an attractive and much coveted characteristic. It adds greatly to one's usefulness and to one's happiness.

One of the best places to cultivate this spirit of cooperation is in our Church work and one of the best places to practice it is in the home. Where there is a spirit of cooperation in the home, where the husband and the wife, the parents and the children are happily united and all work together, they are able to meet reverses and are pretty sure to succeed. Where there is unity, there is strength. We recall the story of the old man, who, on his death bed, called his sons about him. Pointing to a bundle of fagots he said, "Take one of them and break it. Take two of them and break them. You see they are easily broken, a few of them at a time, but bind these together in a bundle and try with all your might and you cannot break them." There is strength in unity.

One of the essentials in getting along with people is to enjoy their confidence, and the way to do that is to be loyal to them, to sustain and build them up, to look for the good and express appreciation of it. No one ever got very high by pulling other people down. To pull a person down is the easiest thing in the world. It takes only a small mind to do that, in fact, it is the expression of a small mind.

Unselfishness is another secret of cooperation, of getting along with people. The willingness to give to others, to promote them, to advance their interests has in it something people like. When one encourages and does for those with whom and for whom he works, they will work for him.

One of the basic truths of human life is that we are essentially social. We cannot live alone. We are not Robinson Crusoes. A second great truth is that the individual owes a debt to the community and to the race; and a third is embodied in the ideal of service, "Freely ye have received. Freely give."

Again, the Church is a training school in cooperation which involves the element of service, the desire to

do for others, willingness to sacrifice our own interests for the good of other people.

Discussion

1. What are essential factors in effective cooperation?
2. Give illustrations from Church history of the accomplishments of cooperative effort, such as the building of the Kirtland Temple, the erection of ward meetinghouses, the Church Welfare Plan, etc.

References

Handbook of the Relief Society, "By union of feeling we obtain power with God." (Prophet Joseph Smith) p. 22; "Women urged to work together in cooperative manner."

Gospel Doctrine, "The Object of Cooperation," p. 443

Discourses of Brigham Young, edition 1925, pp. 433-434

Relief Society Magazine, vol. 26, August 1939, p. 560

Home Topics

For optional use on Work-and-Business Day

Modern Housekeeping Methods

Lesson 5—Daily and Seasonal Housecleaning

Tuesday, February 8, 1944

HOUSECLEANING need not be the bugbear it has long been regarded in many households. If the kind of furnishings are chosen that are easy to keep clean, if every possible provision is made for keeping dirt out of the house, if work is carefully planned, and if good cleaning methods are used, the upheavals that result in discomfort for the entire household need not accompany housecleaning. Systematic housecleaning saves labor in the long run, is easier on furnishings, and is economical of material used in the care of the house.

Almost every housekeeper has a more or less fixed routine of work, which might be called her plan. It is wise for the housekeeper to occasionally review her work routine to see whether or not her housecleaning is so organized as to be accomplished with a minimum of time and energy. In these days, when competent household help is at a premium, it is wise economy to "make the head save the heels." To *keep* clean rather than to *make* clean is a thoroughly practical working principle. This means daily tidying of the rooms in constant use, distributing the cleaning—especially the heavy kinds—through the week, and removing *dirt* not only frequently but thoroughly by methods that have been proved good according to both scientific and practical standards.

Dirt has been described as "matter out of place." Just as weeds in a garden are plants out of place which may eventually choke out the flowers and vegetables, so dirt from the earth, soot and oily smoke which fil-

ter into the house or come from heating and cooking equipment may eventually injure the hardiest surface. A thin film of dirt is easily and quickly removed, but when dirt is permitted to accumulate it cakes and hardens, and surfaces may then be damaged by the more drastic measures that are necessary to clean them. Frequent light cleaning is economical in that it reduces the cost of refinishing and replacements.

Dirt may be kept from being tracked into the house by such simple devices as placing mats at outside doors, by daily sweeping of walks and porches, etc. This takes less time in the end than cleaning up dirt after it has been tracked into the house, and it also saves wear and tear on rugs and floors. If wet, dirty, and muddy clothes can be removed in an entrance hall much cleaning can be avoided. Frequent brushing of outside window sills and the use of cheesecloth-covered screens on windows that are open frequently, for instance in pantries and halls, help to keep out dirt. Covered screens may be used to filter out both dirt and dampness on bedroom windows which are open at night.

The housekeeper must not only keep dirt out of the house, but she must also arrange for the systematic removal of that which enters the house. The easiest way to manage housecleaning is to have a schedule for daily, weekly, and monthly cleaning. (See Lesson I, "Home Management," *Relief Society Magazine*, June-July, p. 438). Consideration must be given to proper cleaning equipment and supplies. We suggest that the housekeeper visit her hardware stores and see what they have to offer in the way of housecleaning supplies. She may discover a handy clothesline or the latest model of carpet sweeper. Perchance it will be a scrub pail which is light in weight and not cumbersome, or she may find a kneeling cushion which will save aching knees as she scrubs. A step-ladder which has a firm base and does not wabble may appeal to her. Perchance she will visit a paint shop and discover the very enamel she wants for doing over some of her kitchen furniture. She may find handy brushes which fit the dusty corners, Venetian-blind brushes, scrub brushes made to fit the hand, scrub cloths, cleaning cloths, and similar articles. It is a good practice to check up on cleaning *materials*, such as oils, polishes, fine powders, coarse powders, stain and grease removers.

Hand lotion should be considered as an essential part of one's housecleaning supplies, and should be kept near the kitchen sink. Keep handy such items as hair pins, a brush and comb, etc. It is surprising what a little freshening will do in the middle of the day when one is feeling very tired. A cool glass of lemonade or a piece of candy will revive the tired housekeeper. Comfortable shoes are a "must have." One should have two pairs at least. The feet will feel like new if shoes are changed in the afternoon. Shoes with run-over heels should never be worn. They can quickly cause a backache. Dresses worn on housecleaning days ought to be suited to the job. They should be washable and simple, but bright. Even for the dirtiest work do not cover the dress with an old, torn

apron. It is surprising the effect that clothes have on one's attitude toward the work in hand.

Antiseptics and first-aid supplies are other necessary parts of housecleaning equipment. The rusty tack, the bent pin, the cracked glass may cause injuries which must be attended to immediately. And finally—*stop* working before you get too tired. About four o'clock in the afternoon *make* yourself stop working.

Questions for Discussion

1. What is an orderly home?
2. List some factors which will contribute toward making daily cleaning easier and less time-consuming; weekly cleaning; seasonal cleaning.
3. What will a well-balanced cleaning program include?

References

America's Housekeeping Book, Sec. II, p. 226

Relief Society Magazine, "Planned Spring Cleaning," February 1943, p. 116

Current household magazines and daily newspapers

Note: In the preview of the Home Topics lessons for 1943-44, published in the *Relief Society Magazine*, June-July, p. 438, it was suggested that helpful bulletins might be obtained by writing to state agricultural colleges. Relief Society class leaders are reminded that each state has its own Extension Service for the benefit of its own state residents. Bulletins and pamphlets are not distributed by any state agricultural college to persons living outside the state. Therefore class leaders desiring such material should make requests of the Extension Service of the agricultural college of the state in which they live.

Literature

The Bible as Literature

Lesson 5—Bible Wisdom

Tuesday, February 15, 1944

Wisdom literature rises to its highest forms in the Bible. This is not to say that other literatures are lacking in wise sayings; there are essays and other forms that are fraught with wisdom. It is rather to emphasize the fact that within the Bible this type of literature receives distinctive attention. Hebrew wisdom is presented not alone in a book of unforgettable proverbs, but in essays of charming style and profound philosophy: it is also portrayed in the drama of Job that has challenged attention through the ages.

Another thing that gives the wisdom literature of the Bible first place is its spiritual quality. Something of "Thus saith the Lord" seems to ring through many of the proverbs, even those designed to impress practical lessons of life. This quality is hardly characteristic of similar sayings taken from folklore of other peoples.

For illustration, take a few of these folk sayings: "A stitch in times saves nine." "Handsome is as handsome does." "A rolling stone gathers no moss." "A penny saved is a penny earned." All of these are helpful

bits of wisdom, but they come with less force than proverbs from the Bible, such as the following:

Wine is a mocker, strong drink is raging.

A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.

Go to the ant, thou sluggard;
Consider her ways, and be wise.

My son, forget not my law;
But let thine heart keep my commandments:
For length of days and long life,
And peace shall they add to thee.

A man shall eat good by the fruit of his mouth:
But the soul of the treacherous shall eat violence.

Better is a dry morsel, and quietness therewith,
Than an house full of sacrifices with strife.

Apply thine heart unto instruction,
And thine ears to the words of knowledge.

Not all the sayings to be found in Proverbs are of the cast and spirit as those just given. Some of them simply portray facts of life impressively:

Faithful are the wounds of a friend:
But the kisses of an enemy are deceitful.

As cold waters
To a thirsty soul,
So is good news from a far country.

Note the timelessness of the two proverbs just given. How these thoughts find echo today in the hearts of those stirred by the world conflict. This is characteristic of all the Biblical proverbs. They express truth for all time.

Some of the Proverbs contain touches of subtle humor. For example:

As the door turneth upon its hinges
So doth the sluggard upon his bed.

There be three things which are stately in their march,
Yea, four which are stately in going:
The lion,
Which is mightiest among beasts,
And turneth not away for any;
The greyhound;
The he-goat also;
And the king when his army is with him.

Observe that some of these bits of Hebrew wisdom are cast in the form of Hebraic verse. There is a parallel structure, fitting to drive home the ideas expressed. Note also that the parallel structure is varied; sometimes it is of just two lines. At other times, as in the last example given, it is made up of several lines of differing lengths.

Another thing that will be discovered by a reading of the Proverbs is the variety of subjects dealt with. At one time the writer discovered more than a score of these wise sayings expressive of the basic thought that to hold the tongue is a mark of wisdom. The sluggard, the busybody, the drunkard, the forward woman, the glutton, the spendthrift—all are given scathing reproof. Those who fear the Lord, who honor their father and mother, who remember the needy, who deal justly are given praise with promise of reward for righteousness. And the application of each and every truth expressed with concreteness and force is in the living present.

Among the apocryphal* books of the Bible is one entitled *The Wisdom of Jesus the Son of Sirach*. This book, like others of the Apocrypha, was not included by the early Christian fathers as scripture, though it was recommended as worthy reading.

It is said that Lord Bacon found his inspiration for his splendid essays in the writings of the Son of

*See note at end of lesson.

Sirach. From the example that follows one can rather readily see similarity in form, at least, with that of the well-known essayist of later days:

FRIENDSHIP

Sweet words will multiply a man's friends; and a fair speaking tongue will multiply courtesies. Let those that are at peace with thee be many; but thy counsellors one of a thousand. If thou wouldest get thee a friend, get him by proving, and be not in haste to trust him. For there is a friend that is so for his own occasion, and he will not continue in the day of thy affliction. And there is a friend that turnest to enmity; and he will discover strife to thy reproach. And there is a friend that is thy companion at the table; and he will not continue in the day of thy affliction; and in thy prosperity he will be as thyself, and will be bold over thy servants; if thou shalt be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies; and beware of thy friends. A faithful friend is a strong defense; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price. A faithful friend is a medicine of life; and they that fear the Lord shall find him. He that feareth the Lord directeth his friendship aright; for as he is so is his neighbor also. (Moulton's, *The Modern Reader's Bible*, p. 962)

Another of the books of wisdom—one that is among the scriptural works of the Bible is *Ecclesiastes*. In this intriguing book, ascribed to Solomon, are gems of wisdom well set. It faces life with frankness, dealing with its varied activities, and reading lessons out of them.

What would seem to be a note of pessimism, of defeat, comes in the opening sentence and essay *All is Vanity*. Solomon, the Preacher, confesses he has tried everything that might bring joy and satisfaction to man, gathering about him as king all that his heart desired, yet finding these things vain, "astriving after wind" without profit.

The book continues with choice philosophic comments. It sparkles throughout with sentences that have become classic, for example:

To everything there is a season
And a time to every purpose under the heaven.

Better is a poor and a wise child
Than an old and foolish king.

He that loveth silver shall not be satisfied with silver.

A good name is better than precious ointment.

Cast thy bread upon the waters
And thou shalt find it after many days.

A search through Ecclesiastes will probably reveal many sayings which have been treasured through life. Within the book are also a number of choice poems. One of these near its close is a lyric of rare beauty. It begins:

Remember now thy Creator in the days of thy youth:

While the evil days come not,
Nor the years draw nigh,
When thou shalt say, I have no pleasure in them;

And closes:

Then shall the dust return to the earth,
As it was:
And the spirit shall return unto God
Who gave it.

After this poetic expression comes the epilogue, which ends with this uplifting paragraph:

Let us hear the conclusion of the whole matter: Fear God, and keep his com-

mandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

Suggestions for Discussion and Activities

1. What is meant by the term, *Wisdom Literature?* Name two or more books of the Bible that are of this literary type.
2. Be prepared to give one or two folk sayings from other than Biblical literature that may be called bits of wisdom literature.
3. Quote from *Proverbs* one or two other sayings which you may have treasured as helpful bits of wisdom.
4. Be ready to join with members of the class in finding various proverbs dealing with certain themes, as: Intemperance; Honoring Father and Mother; Avoiding temptation; Holding the tongue; Being industrious.
5. Find in Ecclesiastes some quotation that appeals to you, and be ready to give it in class.

Note: The following is from a revelation given to the Prophet Joseph Smith, *History of the Church*, by Joseph Smith, Vol. I, pp. 331-332:

Having come to that portion of the ancient writings called the Apocrypha, I received the following:

Revelation**

1. Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly;
2. There are many things contained therein that are not true, which are interpolations by the hands of men.

* * * *

4. Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth;
5. And whoso is enlightened by the Spirit shall obtain benefit therefrom;
6. And whoso receiveth not by the Spirit, cannot be benefited . . . .

**Doc. & Cov., Sec. XCI.

Social Science

What "America" Means

Lesson II—Our American Culture

Tuesday, February 22, 1944

CULTURE is a word that cannot be defined by some conventional phrase. It is a condition and way of life which grows out of the spiritual influences and forces that are conducive of the higher life of mankind. When we speak of the culture of a people, we think of their sculpture, painting, architecture, music, literature, and the way they live and think as a result of their high idealism. Culture grows out of religion, for it is religion that establishes and sustains fellowship with the divine spirit. A cultured man or a cultured society is a cumulative inward growth, expressing itself in fine thinking and noble activity. It is a

cleanliness of heart and spirit, thoughtfulness of others, good manners, an appreciation of beauty.

America has from the first developed those institutions that are conducive of culture. From the beginning of settlement to the present, American churches in their daily ministrations have always made a silent but constant and powerful contribution to national well-being and prosperity. Their services keep before the people the highest ideals of manhood and womanhood. The church with its Holy Bible is the chief inspiration of the vast social service rendered to the world by the millions of Christians. The world is after all governed more by public opinion than by the written law, and if the ideals of the public are properly molded, then a fine cultured people grows as a result.

It has been said that culture is the perfection of our human nature on all its sides, in all its capacities. Culture considers the spiritual capacities and needs of man. Matthew Arnold, the English writer, holds that the aim of culture coincides with the aim of religion. Culture aims at the perfection of the human mind and spirit and body.

To know the culture of a people or of a person, one must consider their ways of life, their habits, their manners, the very tones of their voice; observe the literature they read, the things that give them pleasure, the words which come from their mouths, the thoughts which make the furniture of their minds. A true culture consists in men forgetting their hopes as centered on the outward and material things of life, and keeping in mind the inward and spiritual setting. All the wise of the earth have cried out against the material ideals of humanity: the philosophers and moralists, the satirists of Greece and Rome—Plato, Epictetus, Seneca, and Juvenal, not less than the Hebrew prophets and Christian apostles, up to that divine Voice that said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"Nothing shows the culture and idealism of a people more forcibly than does the theater and the writers who make of the playhouse a place of beauty and a stimulus of expression of the highest poetic power," says Professor Brander Matthews. It is to the theater as an institution that the reader's mind is directed at this point.

Since the days of the Greek theater when the plays of Sophocles and Aeschylus were produced somewhat as the plays of Shakespeare are produced today, the theater has been one of the great creations of culture; in turn, the stage has created a culture among all people. The art of the stage has given the public an understanding of literature and the manners of people as has no other art. The rise, progress, and cultivation of the drama mark the progress of refinement and the culture of any people. The drama and tragedy have brought about the building of the noble theaters of Europe and America and all civilized countries. Who has not heard of Drury Lane Theater in London and Covent Garden? The Royal Opera House of Berlin and the old City of St. Petersburg and the National Theater of Paris will ever be remembered as the great centers of the

historic art. The first company to come to America to create the art of the stage came in 1751, when one William Hallam was induced to send a group of players to Virginia. The company landed at Yorktown in Virginia and then went on to Williamsburg, the capital of the colony, and Governor Dinwiddie gave them permission to build a theater and produce the first play in America—*The Merchant of Venice*. Thus, Shakespeare had the first place in time, as in merit, as the dramatist of the western world.

Soon after, September 17, 1753, the first theater was opened in New York City when a company from London produced a comedy called *The Conscious Lover*. On the night of November 20, the following note appeared on the playbills:

> N.B.—Gentlemen and Ladies who intend to favor us with their company are desired to come by six o'clock, we being determined to keep to our hour; as it would be a great inconvenience to them to be kept out late.

In March 1754, a company played the tragedy known as *The Fair Penitent* in Philadelphia. The players had success and "gained money and reputation," notwithstanding that pamphlets were published and distributed warning the people of the evils of plays, players, and playhouses. During the American Revolution, the Theater Royal in New York was the popular playhouse, and on Monday evening, January 16, 1786, Mr. Lewis Hallam played *Hamlet*, the first production of this immortal masterpiece in America. It is interesting to note that during the period of the Revolution, the theater was encouraged not only because it was conducive of morals and an appreciation of fine literature, but money was raised for the benefit of the "poor soldiers and their dependent families." Robert Morris, one of the ablest statesmen and financiers of the Revolution, said: "As to the effect of the theater on manners and morals, I hold it to be favourable to both." And yet, when a bill was introduced in the Pennsylvania Legislature for the suppression of the theater, a member thought that by drawing the minds of the people to amusements they were led to forget their political duties. He avowed himself "as no friend of the fine arts," and asserted that they "only flourished when states were on the decline."

In the steady growth of the American theater, the drama has been held on a very high plane. The large and beautiful theaters of Boston, New York, Philadelphia, Washington, New Orleans, with those of San Francisco and, last, but not least, Salt Lake City have been conducive of a noble culture. America has produced some of the greatest actors of all time, and the glory of the American stage has been made by such actors as Edwin Forrest, Edwin Booth, Lawrence Barrett, E. H. Sothern, Otis Skinner, Charlotte Cushman, Maude Adams, and a host of other great artists. Interesting it is to note what Mr. M. B. Leavitt, the great American critic, once wrote about the old Salt Lake Theater:

> I appreciate the task of writing a chapter on Salt Lake City with all respect and admiration that dignity, intelligence, honesty, and artistic instinct always command. Sweeping as the statement may seem, I do not believe that the theater has ever rested

upon a higher plane both as to its purpose and its offerings than that at Salt Lake City.

Literature has been another factor in expressing and giving us a national culture. Every section of the country has had its literature, and what Van Wyck Brooks wrote about New England in his celebrated book, called *The Flowering of New England* is applicable to all America. "All over New England," said he, "not only in the 'Literary Emporium' as Boston was called far and wide, there was a passionate interest in self-culture. . . . Sons and daughters of the well-to-do were sent to the literary institutions, the colleges, and academies. Children of the poorer families, who could not afford to buy paper and ink, made their own or used chalk or charcoal, and learned to write on the kitchen floor; and some groups of boys and girls who had read Irving's 'Salmagundi,' edited a family magazine. Throughout the region, as throughout the nation, there was a widely spread presentiment that a great native American literature was about to make its appearance." Mr. Van Wyck's two volumes on New England literature is itself a great work, and if the reader of this lesson is able to obtain a copy he will find many chapters that will greatly interest him. Particularly is this true of the author's description of Longfellow, Holmes, Whittier, Bryant, Parkman, and the large number of other famous souls who have given us our national literature. In the South we have had among the many writers: Mark Twain, Thomas Nelson Page, Sidney Lanier, Booker T. Washington, Opie Read, and many others. The West has given us Bret Harte, Joaquin Miller, Willa Cather, John G. Neihardt, Hamlin Garland, and Edwin Markham. This list is only suggestive of hundreds of writers who have contributed to our national literature.

Today, America has a greater love for literature than ever before. *The Boston Herald* has recently conducted a Book Fair at the Symphony Hall in Boston, where thousands of people heard the most distinguished authors of the day.

The people of America have developed a deep love for music. From the time when the English, the French, and the Spanish came to this country to settle, they sang their native songs, and it was not long before they discovered the music of the American Indians. Musical instruments were brought from the Old World, and during the seventeenth century, harpsichords, the forerunner of the modern piano, were in the homes of the wealthy people. Through the music of the different nationalities, America has emotional and intellectual ties with most of the world. When a notable anniversary of some great composer comes, Americans find themselves celebrating it as a milestone in their cultural development. Mr. Henry Wilder Foote has written the history of church singing in America, describing the psalm singing of early New England as well as the old meetinghouse songs that were sung by the congregations. The first organ brought to America from England was placed in King's Chapel in Boston in 1713. Since the American Revolution, the larger cities have become musical centers, and the Berkshire Symphonic Festival of the Boston Symphony orchestra, con-

ducted by Dr. Sergei Koussevitsky is destined to become an influential force in every way, and comparable to the best traditions of Europe. From the beginning of America's pioneer movement to the West, songs have been sung and the music of the melodeon, the flute, and the violin have laid the foundation of the rich American music of today. Today, practically every large city has its own symphonic orchestra. Free park concerts are given in Chicago for six nights each week throughout the three summer months. The Chicago Symphony Orchestra, Opera Orchestra, and great bands appear. Great singers and instrumentalists appear with these organizations. Thousands of people attend these concerts. Band concerts are given in various larger cities with the admission price very nominal. Civic operas are also sponsored.

America has given to the world great sculptors and painters. The list includes Augustus Saint-Gaudens, Daniel Chester French, Solon Hannibal Borglum, John Quincy Adams Ward, George Grey Barnard, Mahonri Young, Cyrus E. Dallin, Avard Fairbanks, and many others, some of whom lived in the days of the American Revolution when Gilbert Stuart and John Singleton Copley painted the portraits of the founders of our Government. Interesting it is to note that the list contains Utah artists, who have gained renown both in Europe and America. Painting, like sculpture and architecture, is the expression of an inner sense of beauty obtained from some object, or some spiritual creation of the soul. Painting like all the other fine arts indicates the aesthetic life of a people, and this is one of the characteristics of culture.

The greatest power for culture is the development of deep religious feeling. America was founded by religious groups, all of whom had high purposes and held to the great certainty that God lives and that Jesus Christ is the Redeemer of the World. America has always turned to God in days of trial and darkness. Washington, Lincoln, McKinley, Wilson, Roosevelt have all voiced their supreme faith in the Father and the Son, knowing that such faith meets every human need. Out of the faith of America has come our art, our church buildings, our colleges, and universities all of which have led man to beauty and truth, to culture and refinement.

We have our art galleries, symphonies, theaters, newspapers, magazines, and museums. Every city of America has its own public library, its churches, and public schools. Among the works of man, there is no more perfect evidence of humanity's capacity to subdue matter and master the ever-present forces of nature than a nobly planned building, where God may be worshipped. A temple or cathedral shows the oneness of human nature, and throughout the ages the human constants, hunger and labor, seed-time and harvest, love and death, faith and doubt have operated to produce the sacred shrines where God may be worshipped. Every American has one beautiful idea when he thinks of a church or cathedral:

O God, in every temple, I see people that see Thee,
And in every language I hear, they praise Thee.

Questions and Topics for Discussion

1. What is your idea of culture?
2. In what way do people express their ideals of culture?
3. Why is the theater conducive to culture and a knowledge of the world's best literature?
4. Name several great American poets, and give something of the life and writings of your favorite American poet.
5. What are the influences that make for refinement and culture today?
6. Can you give reasons why a man who tills the soil develops fine traits of culture?
7. Why has the Bible been an influence for the development of art and culture?
8. Discuss the culture of the Mormons as expressed in the architecture of the Salt Lake Temple and other Church buildings; by their interest in the drama, music, and education.
9. Name some famous Utah painters, sculptors, musicians, and architects.

Stories from the Book of Mormon

For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.

Lesson 4—Rebellion of the Lamanites

Tuesday, February 22, 1944

Note: For the full effect of this lesson it is imperative that the teacher and the class have *at hand* the Book of Mormon.

Lesson Objective: To show that wrongdoing and disobedience to God's will bring evil results.

TWO great forces are at work in this world—the force of good and the force of evil. From one comes light; from the other darkness. This being so, mortal man has always found himself between the cross-fire of these two influences. He is free, however, to make his own choice as to which way he would direct his life, whether to seek righteousness and the will of the Lord, or whether to follow selfish desires and become subject to the powers of evil.

The outcome of this personal struggle when multiplied into families, tribes or nations sets in motion a spiral of hate that often is not stopped short of bloodshed and destruction. The story of two ancient and great nations of people in America which sprang from one common ancestor has within its history this struggle between good and evil.

From the beginning account of Lehi's family, when this prophet was first commanded to lead his family out of the doomed city of Jerusalem, there were seeds of discord present in the family group. Laman and Lemuel, the older sons, early manifested a hardness of heart toward the things of God. At times these brothers did repent and found themselves once again in the narrow way, but never did this repentant mood persist long enough to give goodness the upper

hand in their souls. The result was that with the passing of Lehi in the promised land came the contention for leadership of the little colony.

Nephi, the youngest of the brothers born in Jerusalem, became, by divine appointment, the leader of his brethren—and this because of his choice of the good and his zeal in obeying the will of the Lord. Laman and Lemuel would not accept Nephi's leadership. Neither would they humble themselves to inquire of the Lord as to Nephi's appointment as prophet, feeling that if God had placed their younger brother over them it was unjust. This feeling grew to a point of such intense hatred that the Lord warned Nephi of his brothers' intent upon his life. They sought to kill him. A separation of the little colony became the only solution to prevent bloodshed and further animosity. Nephi relates this parting of the family ties as follows: "Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren. But behold, their anger did increase against me; insomuch that they did seek to take away my life. Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people. Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life. And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me. Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words. And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi. And all those who were with me did take upon them to call themselves the people of Nephi" (II Nephi 5:1-9).

The full result of this unfortunate disagreement in the land of promise was not to be realized immediately. With the passing of years came bitter fruits which must always attend those who are disobedient to the will of God and who fail to repent. Laman and Lemuel and those who remained with these two elder sons of Lehi became known as the Lamanites. Darkness took possession of them. Their desires for peace, industry and the arts died. In place of these traits of culture came the wish for blood, slothfulness and idolatry. They became skilled warriors apt in the art of cunning and the insidious use of weapons, such as the bow, the ax, and the cimeter. The

use of this last named, a saber in kind, indicates the sly treacherous nature which had crept into their souls. Its point hooks upward, making a thrust from a crouching position more effective. Enos, a prophet who lived about 179 years after Lehi left Jerusalem, and who had seen wars between the Lamanites and the followers of Nephi (called then the Nephites), describes the sorrowful state into which the Lamanites had fallen in these words: "And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were in vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people; full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us" (Enos 20).

With no record to inform them of the will of God, the Lamanites soon lost the desire to worship. They were cut off from the presence of the Lord. And with their failure to recognize Nephi as their rightful leader they lost the priesthood, which is the right to act upon earth in the name of the Lord. To further add to their misery the Lord cursed them with a dark skin in order to make them unattractive to the people of Nephi.

Our lesson this week gives little in the way of uplift—its objective being to show that wrongdoing and disobedience to God's will bring evil results. From it, however, and from the study of the Lamanites comes a very significant fact for one who questions the value of the record of God's word to His children. Blind and ignorant though these Lamanites had become, still they felt that the power their enemies, the Nephites, had over them was due, in part at least, to *records* Nephi had preserved for his people. In such an understanding rests a hope for the future return to light of this benighted race. Note the significance of this verse of Enos the prophet: "For at the present our strugglings were vain in restoring them (the Lamanites) to the true faith. And they swore in their wrath that, if it were possible, *they would destroy our records* and us, and also all the traditions of our fathers" (Enos 14).

Questions for Active Reading and Discussion

With the help of the suggested readings given below have the class carry on the discussion as follows: first, answer the question; second, read the passage given to discover plain and precious truths of the Gospel brought to light in the Book of Mormon. If time permits, have each member of the class add a passage of his own selection from within the Book of Mormon (II Nephi, Chapters 4 and 5, and Enos)—a passage that has brought new meaning to a Gospel truth.

1. What was the punishment that came upon the Lamanites for their evil doing? Read II Nephi 5:19-26.
2. What is the hope for the Lamanites as found in the blessing of Lehi? Read II Nephi 4:6-9.

The next question may be used if needed for class activity, or it may be assigned for home study.

3. How may one forgiven of sins respond to the Lord? Read the Book of Enos.

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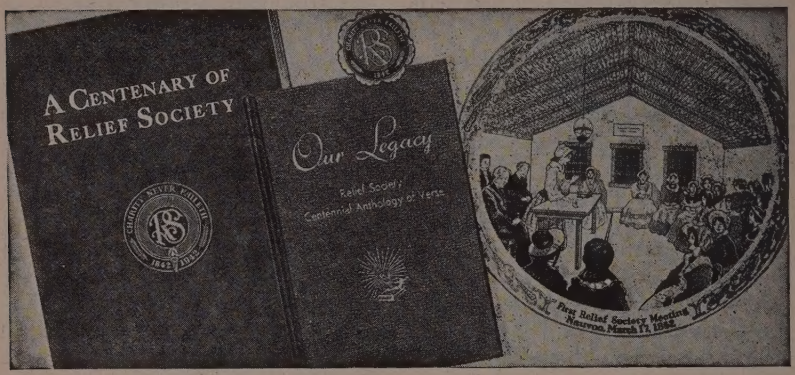
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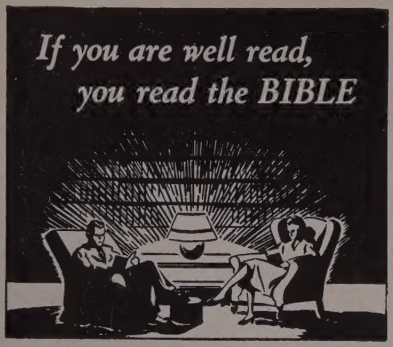

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